THE IMPROVEMENT OF THE MIND.

THE SECOND PART.

CONTAINING

VARIOUS REMARKS AND RULES

ABOUT THE

COMMUNICATION OF USEFUL KNOWLEDGE.

TO WHICH IS ADDED,

A DISCOURSE

ON THE

Education of Children and Youth.

BY

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THE

PREFACE.

THE author's name, which is prefixed to this book, renders it altogether needleſs for us to ſay any thing in order to recommend it; and we need not aſſure any judicious reader, who has been converſant with Dr. *Watts*'s writings, that this is the genuine work of that excellent author; for he cannot fail of diſcerning the Doctor's eaſy ſtyle and beautiful manner of expreſſion in every page. We eſteem it an honour done us by that truly great man, that he was pleaſed, by his laſt will, to entruſt us with his manuſcripts which he deſigned

deſigned for the preſs: however, he lived to publiſh ſeveral of thoſe himſelf, after his will was made; ſo that not many remain to be publiſhed by us. Some indeed there are remaining, which he did originally intend for the preſs, but his broken ſtate of health did not permit him to finiſh them, and they are left too imperfect to be ever publiſhed. Of this ſort, among others, is *The larger Diſcourſe on Pſalmody*, which he gave notice of his intention to publiſh in the preface to the ſecond edition of his *Hymns*, when he withdrew the *ſhorter eſſay* on that ſubject, which was annexed to the firſt edition. There are alſo among his manuſcripts, ſome tracts relating to a doctrinal controverſy which the Doctor had been engaged in, but which the world ſeems to be tired of: ſo that, moſt probably, this *Second Part of the Improvement of the Mind*, with the *Diſcourſe on Education*, and *ſome Additions to the Reliquiæ Juveniles*, are

are all the poſthumous works of Dr. *Watts* that will ever be printed.

As to this work in particular, a conſiderable part of it was corrected for the preſs by the Doctor's own hand; and as to the reſt of it, he did not leave it ſo far unfiniſhed as ſhould, in his own judgment, diſcourage the publiſhing it; for he has left this note in a paper along with it: "Though this book, or the "ſecond volume of the Improvement "of the Mind, is not ſo far finiſhed as "I could wiſh, yet I leave it among the "number of books corrected for the "preſs, for it is very eaſy for any per-"ſon of genius and ſcience to finiſh it, "and publiſh it in a form ſufficiently "uſeful to the world." The corrections we have preſumed to make are comparatively but few and trivial; and when now and then it was thought neceſſary to add a line or two for the illuſtration of any paſſage, it is generally put in the form of a note at the foot of the page.

It may perhaps be expected we ſhould make ſome apology for delaying the publiſhing of this book ſo long after the author's death; a book that has been ſo much expected and ſo earneſtly deſired, as appears by ſeveral letters found in the Doctor's ſtudy, from eminent perſons and from learned ſocieties. There are various cauſes that have contributed to the delay, which the world need not be informed of; but the remote diſtance of our habitations, and the multiplicity of buſineſs in which each of us is ſtatedly engaged, are circumſtances pretty generally known, and which we hope will be admitted in excuſe for ſome part of the delay, and ſome part the bookſellers muſt anſwer for. However, we are the leſs ſolicitous to apologize for not publiſhing this book ſooner, as we are ſatisfied it will be welcome now it comes; and that thoſe who, upon reading the firſt volume, have ſo earneſtly

neſtly deſired the ſecond, will not be diſappointed when they read it.

We have only to add our moſt ſincere wiſhes and prayers, that a book ſo admirably ſuited to improve the minds of men, eſpecially of the riſing generation, and to promote univerſal goodneſs, as this appears to be, may be attended with a bleſſing from on high.

D. JENNINGS,
P. DODDRIDGE.

JUNE 26, 1751.

THE IMPROVEMENT OF THE MIND.

THE SECOND PART.

INTRODUCTION.

THE chief design of the former part of this book is to lead us into proper methods for the improvement of our own knowledge. Let us now consider what are the best means of improving the minds of others, and of communicating to them the knowledge which we have acquired. If the treasures of the mind should be hoarded up and concealed, they would profit none besides the possessor; and even his advantage by the possession would be poor and narrow in comparison of what the same treasures would yield, both to himself and to the world, by a free communication and diffusion of them. Large quantities of knowledge acquired and reserved by one man, like heaps of gold and silver, would contract a sort of rust and disagreeable aspect

by lying in everlaſting ſecrecy and ſilence; but they are burniſhed and glitter by perpetual circulation through the tribes of mankind.

THE two chief ways of conveying knowledge to others, are that of verbal inſtruction to our diſciples, or by writing and publiſhing our thoughts to the world.

HERE therefore I ſhall firſt propoſe ſome obſervations which relate to the conveyance of knowledge to others, by regular lectures of verbal inſtruction, or by converſation; I ſhall repreſent ſeveral of the chief prejudices of which learners are in danger, with directions to guard againſt them; and then mention ſome of the eaſieſt and moſt effectual ways of convincing perſons of their miſtakes, and of dealing with their underſtanding when they labour under the power of prejudice. I ſhall afterwards add, by way of appendix, an eſſay written many years ago on the ſubject of *Education*, when I deſigned a more compleat treatiſe of it.

CHAP. I.

METHODS OF TEACHING, AND READING LECTURES.

HE that has learned any thing thoroughly in a clear and methodical manner, and has attained a diſtinct perception and an ample ſurvey of the whole ſubject, is generally beſt prepared to teach the ſame ſubject in a clear and eaſy method: For having acquired a large and diſtinct idea of it himſelf, and made it familiar to him by frequent meditation, reading, and occaſional diſcourſe, he is ſuppoſed to ſee it on all ſides, to graſp it with all its appendices and relations in one ſurvey, and is better able to repreſent it to the learner in all its views, with all its properties, relations and conſequences. He knows which view or ſide of the ſubject to hold out firſt to his diſciple, and how to propoſe to his underſtanding that part of it which is eaſieſt to apprehend; and alſo knows how to ſet it in ſuch a light as is moſt likely to allure and to aſſiſt his further enquiry.

BUT it is not every one who is a great ſcholar that always becomes the happieſt teacher, even though he may have a clear conception and a methodical as well as an extenſive ſurvey of the branches of any ſcience. He muſt alſo be well acquainted with words as well as ideas in a proper variety; that when his diſciple does not take in the ideas in one form of expreſſion,

he may change the phraſe into ſeveral forms, till at laſt he hits the underſtanding of his ſcholar, and enlightens it in the juſt idea of truth.

BESIDES this, a tutor ſhould be a perſon of a happy and condeſcending temper, who has patience to bear with a ſlowneſs of perception or want of ſagacity in ſome learners. He ſhould alſo have much candour of ſoul, to paſs a gentle cenſure on their impertinences, and to pity them in their miſtakes, and uſe every mild and engaging method for inſinuating knowledge into thoſe who are willing and diligent in ſeeking truth, as well as reclaiming thoſe who are wandering into error. But of this I have ſpoken ſomewhat already in a chapter of the former part, and ſhall have occaſion to expreſs ſomething more of it ſhortly.

A VERY pretty and uſeful way to lead a perſon into any particular truth is, by queſtions and anſwers, which is the *Socratical* method of diſputation, and therefore I refer the reader to that chapter or ſection which treats of it. On this account dialogues are uſed as a polite and pleaſant mode of leading gentlemen and ladies into ſome of the ſciences, who ſeek not the moſt accurate and methodical treaſure of learning.

BUT the moſt uſual and perhaps the moſt excellent way of inſtructing ſtudents in any of the ſciences is by reading lectures, as tutors in the academy do to their pupils.

THE firſt work is to chuſe a book well-written, which contains a ſhort ſcheme or abſtract of

of that ſcience, or at leaſt it ſhould not be a very copious and diffuſive treatiſe. Or if the tutor knows not any ſuch book already written, he ſhould draw up an abſtract of that ſcience himſelf, containing the moſt ſubſtantial and important parts of it, diſpoſed in ſuch a method as he beſt approves.

LET a chapter or ſection of this be read daily by the learner, on which the tutor ſhould paraphraſe in this manner, namely,

HE ſhould explain both words and ideas more largely; and eſpecially what is dark and difficult ſhould be opened and illuſtrated, partly by various forms of ſpeech, and partly by apt ſimilitudes and examples. Where the ſenſe of the author is dubious, it muſt alſo be fixed and determined.

WHERE the arguments are ſtrong and cogent, they ſhould be inforced by ſome further paraphraſe, and the truth of the inferences ſhould be made plainly to appear. Where the arguments are weak and inſufficient, they ſhould be either confirmed or rejected as uſeleſs; and new arguments, if need be, ſhould be added to ſupport that doctrine.

WHAT is treated very concifely in the author ſhould be amplified; and where ſeveral things are laid cloſely together, they muſt be taken to pieces and opened by parts.

WHERE the tutor differs from the author which he reads, he ſhould gently point out and confute his miſtakes.

WHERE the method and order of the book is juſt and happy, it ſhould be purſued and commended: Where it is defective and irregular, it ſhould be corrected.

THE moſt neceſſary, the moſt remarkable, and uſeful parts of that treatiſe, or of that ſcience, ſhould be peculiarly recommended to the learners, and preſſed upon them that they would retain it in memory; and what is more unneceſſary or ſuperfluous ſhould be diſtinguiſhed, leſt the learner ſhould ſpend too much time in the more needleſs parts of a ſcience.

THE various ends, uſes and ſervices of that ſcience, or of any part of it, ſhould be alſo declared and exemplified, as far as the tutor hath opportunity and furniture to do it; particularly in mathematics and natural philoſophy.

AND if there be any thing remarkably beautiful or defective in the ſtyle of the writer, it is proper for the tutor to make a juſt remark upon it.

WHILE he is reading and explaining any particular treatiſe to his pupils, he may compare the different editions of the ſame book, or different writers upon the ſame ſubject: He ſhould inform them where that ſubject is treated by other authors which they may peruſe, and lead his diſciples thereby to a further elucidation, confirmation or improvement of that theme of diſcourſe in which he is inſtructing them.

IT is alluring and agreeable to the learner alſo now and then to be entertained with ſome hiſtorical

hiſtorical remarks on any occurrences or uſeful ſtories which the tutor has met with, relating to the ſeveral parts of ſuch a ſcience; provided he does not put on his pupils merely with ſuch ſtories, and neglect to give them a ſolid and rational information of the theme in hand. Teachers ſhould endeavour, as far as poſſible, to join profit and pleaſure together, and mingle delight with their inſtructions; but at the ſame time they muſt take heed that they do not merely amuſe the ears and gratify the fancy of their diſciples without enriching their minds.

In reading lectures of inſtruction let the teacher be very ſolicitous that the learners take up his meaning; and therefore he ſhould frequently enquire, whether he expreſſes himſelf intelligibly, whether they underſtand his ſenſe, and take in all his ideas, as he endeavours to convey them in his own forms of ſpeech.

It is neceſſary that he who inſtructs others ſhould uſe the moſt proper ſtyle for the conveyance of his ideas eaſily into the minds of thoſe who hear him: and though in teaching the ſciences a perſon is not confined to the ſame rules by which we muſt govern our language in converſation, for he muſt neceſſarily make uſe of many terms of art and hard words, yet he ſhould never uſe them merely to ſhew his learning, nor affect ſounding language without neceſſity, a caution which we ſhall farther inculcate anon.

I THINK it very convenient and proper, if not abſolutely neceſſary, that when a tutor reads a following lecture to his pupils, he ſhould run over the foregoing lecture in queſtions propoſed to them, and by this means acquaint himſelf with their daily proficiency.* It is in vain for the learner to object, Surely we are not ſchool-boys to ſay our leſſons again: we came to be taught, and not to be catechiſed and examined. But, alas! how is it poſſible for a teacher to proceed in his inſtructions, if he knows not how far the learner takes in and remembers what he has been taught?

BESIDES, I muſt generally believe, it is ſloth or idleneſs, it is real ignorance, incapacity, or unreaſonable pride, that makes a learner refuſe to give his teacher an account how far he has profited by his laſt inſtructions. For want of this conſtant examination, young gentlemen have ſpent ſome idle and uſeleſs years, even under daily labours and inſpection of a learned teacher; and they have returned from the academy without the gain of any one ſcience, and even with the ſhameful loſs of their claſſical learning, that is, the knowledge of

* This precaution, though never to be neglected, is of eſpecial importance when a pupil is entering on any new branch of learning, where it is abſolutely neceſſary that the fundamental definitions and principles ſhould not only be clearly underſtood, but rendered very familiar to the mind: And probably moſt tutors have found young perſons ſadly bewildered as they have gone on in their lectures, for want of a little more patience and care in this reſpect.

Greek and *Latin*, which they had learnt in the grammar-ſchool.

LET the teacher always accommodate himſelf to the genius, temper and capacity of his diſciples, and practiſe various methods of prudence to allure, perſuade and aſſiſt every one of them in their purſuit of knowledge.

WHERE the ſcholar has leſs capacity let the teacher enlarge his illuſtrations, let him ſearch and find out where the learner ſticks, what is the difficulty; and thus let him help the labouring intellect.

WHERE the learner manifeſts a forward genius and a ſprightly curioſity by frequent enquiries, let the teacher oblige ſuch an inquiſitive ſoul, by ſatisfying thoſe queſtions, as far as may be done with decency and conveniency; and where theſe enquiries are unſeaſonable, let him not ſilence the young enquirer with a magiſterial rebuff, but with much candour and gentleneſs poſtpone thoſe queſtions, and refer them to a proper hour.

CURIOSITY is a uſeful ſpring of knowledge: It ſhould be encouraged in children, and awakened by frequent and familiar methods of talking with them. It ſhould be indulged in youth, but not without a prudent moderation. In thoſe who have too much, it ſhould be limited by a wiſe and gentle reſtraint or delay, leſt by wandering after every thing, they learn nothing to perfection. In thoſe who have too little, it ſhould be excited, leſt they grow ſtupid, narrow ſpirited, ſelf-ſatisfied,

fied, and never attain a treaſure of ideas, or an amplitude of underſtanding.

LET not the teacher demand or expect things too ſublime and difficult from the humble, modeſt and fearful diſciple: and where ſuch a one gives a juſt and happy anſwer even to plain and eaſy queſtions, let him have words of commendation and love ready for him. Let him encourage every ſpark of kindling light, till it grow up to bright evidence and confirmed knowledge.

WHERE he finds a lad pert, poſitive and preſuming, let the tutor take every juſt occaſion to ſhew him his error: let him ſet the abſurdity in compleat light before him, and convince him by a full demonſtration of his miſtake, till he ſees and feels it, and learns to be modeſt and humble.

A TEACHER ſhould not only obſerve the different ſpirit and humour among his ſcholars, but he ſhould watch the various efforts of their reaſon and growth of their underſtanding. He ſhould practiſe in his young nurſery of learning as a ſkilful gardener does in his vegetable dominions, and apply prudent methods of cultivation to every plant. Let him with a diſcreet and gentle hand nip or prune the irregular ſhoots, let him guard and encourage the tender buddings of the underſtanding till they be raiſed to a bloſſom, and let him kindly cheriſh the younger fruits.

THE tutor ſhould take every occaſion to inſtil knowledge into his diſciples, and make uſe

uſe of every occurrence of life to raiſe ſome profitable converſation upon it; he ſhould frequently enquire ſomething of his diſciples that may ſet their young reaſon to work, and teach them how to form inferences, and to draw one propoſition out of another.

Reason being that faculty of the mind which he has to deal with in his pupils, let him endeavour by all proper and familiar methods to call it into exerciſe, and to enlarge the powers of it. He ſhould take frequent opportunities to ſhew them when an idea is clear or confuſed, when the propoſition is evident or doubtful, and when an argument is feeble or ſtrong. And by this means their minds will be ſo formed, that whatſoever he propoſes with evidence and ſtrength of reaſon they will readily receive.

When any uncommon appearances ariſe in the natural, moral or political world, he ſhould invite and inſtruct them to make their remarks on it, and give them the beſt reflections of his own for the improvement of their minds.

He ſhould by all means make it appear that he loves his pupils, and that he ſeeks nothing ſo much as their increaſe of knowledge, and their growth in all valuable acquirements; this will engage their affection to his perſon, and procure a juſt attention to his lectures.

And indeed there is but little hope that a teacher ſhould obtain any ſucceſs in his inſtructions, unleſs thoſe that hear him have ſome good degree of eſteem and reſpect for his

his perſon and character. And here I cannot but take notice by the way, that it is a matter of infinite and unſpeakable injury to the people of any town or pariſh where the miniſter lies under contempt. If he has procured it by his own conduct, he is doubly criminal, becauſe of the injury he does to the ſouls of them that hear him: But if this contempt and reproach be caſt upon him by the wicked, malicious, and unjuſt cenſures of men, they muſt bear all the ill conſequences of receiving no good by his labours, and will be accountable hereafter to the great and divine Judge of all.

It would be very neceſſary to add in this place (if tutors were not well apprifed of it before) that ſince learners are obliged to ſeek a divine bleſſing on their ſtudies by fervent prayer to the God of all wiſdom, their tutors ſhould go before them in this pious practice, and make daily addreſs to heaven for the ſucceſs of their inſtructions.

CHAP. II.

OF AN INSTRUCTIVE STYLE.

THE moſt neceſſary and the moſt uſeful character of a ſtyle fit for inſtruction is that to be plain, perſpicuous, and eaſy. And here I ſhall firſt point out all thoſe errors in ſtyle which diminiſh or deſtroy the perſpicuity of it, and then mention a few directions how to obtain a perſpicuous and eaſy ſtyle.

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THE errors of ſtyle which muſt be avoided by teachers, are theſe that follow:

1. THE uſe of many foreign words which are not ſufficiently naturalized and mingled with the language which we ſpeak or write. It is true that in teaching the ſciences in Engliſh we muſt ſometimes uſe words borrowed from the Greek and Latin, for we have not in Engliſh names for a variety of ſubjects which belong to learning; but when a man affects, upon all occaſions, to bring in long ſounding words from the ancient languages, without neceſſity, and mingles French and other outlandiſh terms and phraſes, where plain Engliſh would ſerve as well, he betrays a vain and fooliſh genius, unbecoming a teacher.

2. AVOID a fantaſtic learned ſtyle, borrowed from the various ſciences, where the ſubject and matter do not require the uſe of them. Do not affect terms of art on every occaſion, nor ſeek to ſhew your learning by ſounding words and dark phraſes; this is properly called pedantry.

YOUNG preachers, juſt come from the ſchools, are often tempted to fill their ſermons with logical and metaphyſical terms in explaining their text, and feed their hearers with ſonorous words of vanity. This ſcholaſtic language perhaps may flatter their own ambition, and raiſe a wonderment at their learning among the ſtaring multitude, without any manner of influence toward the inſtruction of the ignorant, or the reformation of the immoral

immoral or impious: Theſe terms of art are but the tools of an artificer, by which his work is wrought in private; but the tools ought not to appear in the finiſhed workmanſhip.

THERE are ſome perſons ſo fond of geometry, that they bring in lines and circles, tangents and parabolas, theorems, problems, and poſtulates upon all occaſions. Others who have dealt in aſtronomy borrow even their nouns and their verbs in their common diſcourſe from the ſtars and planets. Inſtead of ſaying, *Jacob* had twelve ſons, they tell you, *Jacob* had as many ſons as there are ſigns in the *zodiac*. If they deſcribe an inconſtant perſon, they make a *planet* of him, and ſet him forth in all his appearances, *direct*, *retrograde* and *ſtationary*. If a candle be ſet behind the ſcreen, they call it *eclipſed*, and tell you fine ſtories of the orbit and the revolutions, the radii, and the limb or circumference of a cart-wheel.

OTHERS again dreſs up their ſenſe in chymical language. Extracts and oils, ſalts and eſſences, exalt and invigorate their diſcourſes: A great wit with them is ſublimated ſpirit, and a blockhead is caput mortuum. A certain doctor in his bill ſwells in his own idea when he tells the town that he has been counſellor to the counſellors of ſeveral kings and princes, that he has arrived at the knowledge of the green, black, and golden dragon, known only to magicians and hermetic philoſophers. It would be well if the quacks alone had a patent for this language.

3. THERE are ſome fine affected words that are uſed only at court, and ſome peculiar phraſes that are ſounding or gaudy and belong only to the theatre; theſe ſhould not come into the lectures of inſtruction: The language of poets has too much of metaphor in it to lead mankind into clear and diſtinct ideas of things: The buſineſs of poeſy is to ſtrike the ſoul with a glaring light, and to urge the paſſions into a flame by ſplendid ſhews, by ſtrong images, and a pathetic vehemence of ſtyle: But it is another ſort of ſpeech that is beſt ſuited to lead the calm enquirer into juſt conceptions of things.

4. THERE is a mean vulgar ſtyle borrowed from the lower ranks of mankind, the baſeſt characters and meaneſt affairs of life: This is alſo to be avoided; for it ſhould be ſuppoſed that perſons of liberal education have not been bred up within the hearing of ſuch language, and conſequently they cannot underſtand it; beſides that it would create very offenſive ideas, ſhould we borrow even ſimiles for illuſtration from the ſcullery, the dunghill, and the jakes.

5. AN obſcure and myſterious manner of expreſſion and cloudy language is to be avoided. Some perſons have been led by education, or by ſome fooliſh prejudices, into a dark and unintelligible way of thinking and ſpeaking; and this continues with them all their lives, and clouds and confounds their ideas: Perhaps ſome of theſe may have been bleſt

bleſt with a great and comprehenſive genius, with ſublime natural parts, and a torrent of ideas flowing in upon them; yet for want of clearneſs in the manner of their conception and language, they ſometimes drown their own ſubject of diſcourſe, and overwhelm their argument in darkneſs and perplexity: Such preachers as have read much of the myſtical divinity of the Papiſts, and imitated their manner of expreſſion, have many times buried a fine underſtanding under the obſcurity of ſuch a ſtyle.

6. A LONG and tedious ſtyle is very improper for a teacher, for this alſo leſſens the perſpicuity of it. Some learned writers are never ſatisfied unleſs they fill up every ſentence with a great number of ideas and ſentiments; they ſwell their propoſitions to an enormous ſize by explications, exceptions and precautions, leſt they ſhould be miſtaken, and crowd them all into the ſame period: They involve and darken their diſcourſe by many a parentheſis, and prolong their ſentences to a tireſome extent, beyond the reach of a common comprehenſion: Such ſort of writers or ſpeakers may be rich in knowledge, but they are ſeldom fit to communicate it. He that would gain a happy talent for the inſtruction of others muſt know how to diſentangle and divide his thoughts, if too many of them are ready to croud into one paragraph; and let him rather ſpeak three ſentences diſtinctly and perſpicuouſly, which the hearer receives

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at once with his ears and his ſoul, than croud all the thought into one ſentence which the hearer has forgot before he can underſtand it.

But this leads me to the next thing I propoſed, which was to mention ſome methods whereby ſuch a perſpicuity of ſtyle may be obtained as is proper for inſtruction.

1. Accustom yourſelf to read thoſe authors who think and write with great clearneſs and evidence, ſuch as convey their ideas into your underſtanding as faſt as your eye or tongue can run over their ſentences; this will imprint upon the mind an habit of imitation, we ſhall learn the ſtyle with which we are very converſant, and practiſe it with eaſe and ſucceſs.

2. Get a diſtinct and comprehenſive knowledge of the ſubject which you treat of, ſurvey it on all ſides, and make yourſelf perfect maſter of it; then you will have all the ſentiments that relate to it in your view and under your command, and your tongue will very eaſily clothe thoſe ideas with words which your mind has firſt made ſo familiar and eaſy to itſelf.

Scribendi rectè ſapere eſt & principium & fons:
Verbaque proviſam rem non invita ſequentur.
Hor. de Artê Poeticâ.

Good teaching from good knowledge ſprings,
Words will make haſte to follow things.

3. Be

3. Be well ſkilled in the language which you ſpeak; acquaint yourſelf with all the idioms and ſpecial phraſes of it, which are neceſſary to convey the needful ideas on the ſubject of which you treat in the moſt various and moſt eaſy manner to the underſtanding of the hearer: The variation of a phraſe in ſeveral forms is of admirable uſe to inſtruct, it is like turning all ſides of the ſubject to view; and if the learner happen not to take in the ideas in one form of ſpeech, probably another may be ſucceſsful for that end.

Upon this account I have always thought it a uſeful manner of inſtruction, which is uſed in ſome Latin ſchools, which they call variation. Take ſome plain ſentence in the *Engliſh* tongue, and turn it into many forms in *Latin;* as for inſtance, A wolf let into the ſheep-fold will devour the ſheep: If you let a wolf into the fold, the ſheep will be devoured: The wolf will devour the ſheep, if the ſheep-fold be left open: If the fold be not ſhut carefully, the wolf will devour the ſheep: The ſheep will be devoured by the wolf, if it find the way into the fold open: There is no defence of the ſheep from the wolf, unleſs it be kept out of the fold: A ſlaughter will be made among the ſheep, if the wolf can get into the fold. Thus by turning the active voice of verbs into the paſſive, and the nominative caſe of nouns into the accuſative, and altering the connection of ſhort ſentences by different adverbs

verbs or conjunctions, and by ablative caſes with a prepoſition brought inſtead of the nominative, or by particles ſometimes put inſtead of the verbs, the negation of the contrary, inſtead of the aſſertion of the thing firſt propoſed, a great variety of forms of ſpeech will be created which ſhall expreſs the ſame ſenſe.

4. ACQUIRE a variety of words, a copia verborum. Let your memory be rich in ſynonimous terms or words expreſſing the ſame thing: This will not only attain the ſame happy effect with the variation of phraſes in the foregoing direction, but it will add a beauty alſo to your ſtyle, by ſecuring you from an appearance of tautology or repeating the ſame words too often, which ſometimes may diſguſt the ear of the learner.

5. LEARN the art of ſhortening your ſentences, by dividing a long complicated period into two or three ſmall ones. When others connect and join two or three ſentences in one by relative pronouns, as, which, whereof, wherein, whereto, &c. and by parentheſes frequently inſerted, do you rather divide them into diſtinct periods; or or leaſt, if they muſt be united, let it be done rather by conjunctions and copulatives, that they may appear like diſtinct ſentences, and give leſs confuſion to the hearer or reader.

I KNOW no method ſo effectual to learn what I mean, as to take now and then ſome page of an author, who is guilty of ſuch a long involved parenthetical ſtyle, and translate

late it into plainer Engliſh, by dividing the ideas or the ſentences aſunder, and multiplying the periods, till the language become ſmooth and eaſy and intelligible at firſt reading.

6. TALK frequently to young and ignorant perſons upon ſubjects which are new and unknown to them, and be diligent to enquire whether they underſtand you or no; this will put you upon changing your phraſes and forms of ſpeech in a variety, till you can hit their capacity and convey your ideas into their underſtanding.

CHAP. III.

OF CONVINCING OTHER PERSONS OF ANY TRUTH, OR DELIVERING THEM FROM ERRORS AND MISTAKES.

WHEN we are arrived at a juſt and rational eſtabliſhment in an opinion, whether it relate to religion or common life, we are naturally deſirous of bringing all the world into our ſentiments; and this proceeds from the affectation and pride of ſuperior influence upon the judgment of our fellow-creatures, much more frequently than it does from a ſenſe of duty or love of truth: So vicious and corrupt is human nature. Yet there is ſuch a thing to be found as an honeſt and ſincere delight in propagating truth, ariſing from

from a dutiful regard to the honour of our Maker, and an hearty love to mankind. Now if we would be ſucceſsful in our attempts to convince men of their errors and to promote the truth, let us diveſt ourſelves, as far as poſſible, of that pride and affectation which I mentioned before; and ſeek to acquire that diſintereſted love to men, and zeal for the truth, which will naturally lead us into the beſt methods to promote it.

And here the following directions may be uſeful:

1. If you would convince a perſon of his miſtake, "chooſe a proper place, a happy "hour, and the fitteſt concurrent circum-"ſtances for this purpoſe." Do not unſeaſonably ſet upon him when he is engaged in the midſt of other affairs, but when his ſoul is at liberty and at leiſure to hear and attend. Accoſt him not upon that ſubject when his ſpirit is ruffled or diſcompoſed with any occurrences of life, and eſpecially when he has heated his paſſions in the defence of a contrary opinion; but rather ſeize ſome golden opportunity, when ſome occurrences of life may caſt a favourable aſpect upon the truth of which you would convince him, or which may throw ſome dark and unhappy colour or conſequences upon that error from which you would fain deliver him. There are in life ſome *molliſſima tempora fandi*, ſome very agreeable moments of addreſſing a perſon, which if rightly managed, may render your attempts

attempts much more ſucceſsful, and his conviction eaſy and pleaſant.

2. MAKE it appear by your whole conduct to the perſon you would teach, that you mean him well, that your deſign is not to triumph over his opinion, nor to expoſe his ignorance, or his incapacity of defending what he aſſerts. Let him ſee that it is not your aim to advance your own character as a diſputant, nor to ſet yourſelf up for an inſtructor of mankind; but that you love him, and ſeek his true intereſt, and do not only aſſure him of this in words, when you are entering on an argument with him, but let the whole of your conduct to him at all times demonſtrate your real friendſhip for him. Truth and argument come with particular force from the mouth of one whom we truſt and love.

3. THE ſofteſt and gentleſt addreſs to the erroneous is the beſt way to convince them of their miſtake. Sometimes it is neceſſary to repreſent to your opponent that he is not far off from the truth, and that you would fain draw him a little nearer to it. Commend and eſtabliſh whatever he ſays that is juſt and true, as our bleſſed Saviour treated the young Scribe when he anſwered well concerning the two great commandments; *Thou art not far*, ſays our Lord, *from the kingdom of heaven*, Mark xii. 34. Imitate the mildneſs and conduct of the bleſſed *Jeſus*.

COME as near to your opponent as you can in all your propoſitions, and yield to him as much

much as you dare in a consistence with truth and justice.

It is a very great and fatal mistake in persons who attempt to convince and reconcile others to their party, when they make the difference appear as wide as possible: This is shocking to any person who is to be convinced; he will choose rather to keep and maintain his own opinions, if he cannot come into yours without renouncing and abandoning every thing that he believed before. Human nature must be flattered a little as well as reasoned with, that so the argument may be able to come at his understanding, which otherwise will be thrust off at a distance. If you charge a man with nonsense and absurdities, with heresy and self-contradiction, you take a very wrong step toward convincing him.

Always remember that error is not to be rooted out of the mind of man by reproaches and railing, by flashes of wit and biting jests, by loud exclamations or sharp ridicule: Long declamations and triumph over our neighbour's mistake, will not prove the way to convince him; these are signs either of a bad cause, or of want of arguments or capacity for the defence of a good one.

4. Set therefore a constant watch over yourself, lest you grow warm in dispute before you are aware. The passions never clear the understanding, but raise darkness, clouds and confusion in the soul: Human nature is like water which has mud at the bottom of it, it may

may be clear while it is calm and undiſturbed, and the ideas, like pebbles, appear bright at the bottom; but when once it is ſtirred and moved by paſſion, the mud riſes uppermoſt, and ſpreads confuſion and darkneſs over all the ideas; you cannot ſet things in ſo juſt and ſo clear a light before the eyes of your neighbour, while your own conceptions are clouded with heat and paſſion.

Besides when your own ſpirits are a little diſturbed and your wrath is awakened, this naturally kindles the ſame fire in your correſpondent and prevents him from taking in your ideas, were they never ſo clear; for his paſſions are engaged all on a ſudden for the defence of his own miſtakes, and they combat as fiercely as yours do, which perhaps may be awakened on the ſide of truth.

To provoke a perſon whom you would convince, not only rouſes his anger, and ſets it againſt your doctrine; but it directs its reſentment againſt your perſon, as well as againſt all your inſtructions and arguments. You muſt treat an opponent like a friend, if you would perſuade him to learn any thing from you; and this is one great reaſon why there is ſo little ſucceſs on either ſide between two diſputants or controverſial writers, becauſe they are ſo ready to intereſt their paſſions in the ſubject of conteſt, and thereby to prevent the mutual light that might be given and received on either ſide: Ambition, indignation, and a profeſſed zeal, reign on both ſides:

Victory

Victory is the point designed, while truth is pretended; and truth oftentimes perishes in the fray, or retires from the field of battle: The combatants end just where they began, their understandings hold fast the same opinions, perhaps with this disadvantage, that they are a little more obstinate and rooted in them, without fresh reason; and they generally come off with the loss of temper and charity.

5. Neither attempt nor hope to convince a person of his mistake by any penal methods or severe usage. There is no light brought into the mind by all the fire and sword and bloody persecutions that were ever introduced into the world. One would think both the princes, the priests, and the people, the learned and the unlearned, the great and the mean, should have all by this time seen the folly and madness of seeking to propagate the truth by the laws of cruelty: We compel a beast to the yoke by blows, because the ox and the ass have no understanding; but intellectual powers are not to be fettered and compelled at this rate. Men cannot believe what they will, nor change their religion and their sentiments as they please; they may be made hypocrites by the forms of severity, and constrained to profess what they do not believe; they may be forced to comply with external practices and ceremonies contrary to their own consciences; but this can never please God nor profit men.

6. In order to convince another you should always make choice of those arguments that

are beſt ſuited to his underſtanding and capacity, his genius and temper, his ſtate, ſtation and circumſtances. If I were to perſuade a ploughman of the truth of any form of church government, it ſhould not be attempted by the uſe of Greek and Latin fathers; but from the word of God, the light of nature, and the common reaſon of things.

7. ARGUMENTS ſhould always be propoſed in ſuch a manner as may lead the mind onward to perceive the truth in a clear and agreeable light, as well as to conſtrain the aſſent by the power of reaſoning. Clear ideas in many caſes are as uſeful toward conviction, as a well-formed and unanſwerable ſyllogiſm.

8. ALLOW the perſon you deſire to inſtruct a reaſonable time to enter into the force of your arguments. When you have declared your own ſentiments in the brighteſt manner of illuſtration, and enforced them with the moſt convincing arguments, you are not to ſuppoſe that your friends ſhould immediately be convinced and receive the truth: Habitude in a particular way of thinking, as well as in moſt other things, obtains the force of nature, and you cannot expect to wean a man from his accuſtomed errors, but by ſlow degrees, and by his own aſſiſtance; intreat him therefore not to judge on the ſudden, nor determine againſt you at once, but that he would pleaſe to review your ſcheme, reflect upon your arguments with all the impartiality he is capable of, and take time to think theſe over

over again at large; at leaſt that he would be diſpoſed to hear you ſpeak yet further on this ſubject without pain or averſion.

ADDRESS him therefore in an obliging manner, and ſay, I am not ſo fond as to think I have placed the ſubject in ſuch lights as to throw you on a ſudden into a new track of thinking, or to make you immediately lay aſide your preſent opinions or deſigns; all that I hope is, that ſome hint or other which I have given, is capable of being improved by you to your own conviction, or poſſibly it may lead you to ſuch a train of reaſoning, as in time to effect a change in your thoughts. Which hint leads me to add,

9. LABOUR as much as poſſible to make the perſon you would teach his own inſtructor. Human nature may be allured, by a ſecret pleaſure and pride in its own reaſoning, to ſeem to find out by itſelf the very thing that you would teach; and there are ſome perſons that have ſo much of this natural bias toward ſelf rooted in them, that they can never be convinced of a miſtake by the plaineſt and ſtrongeſt arguments to the contrary, though the demonſtration glare in their faces; but they may be tempted by ſuch gentle inſinuations to follow a track of thought, which you propoſe, till they have wound themſelves out of their own error, and led themſelves hereby into your opinion, if you do but let it appear that they are under their own guidance rather than yours. And perhaps there is

nothing which ſhews more dexterity of addreſs than this ſecret influence over the minds of others, which they do not diſcern even while they follow it.

10. If you can gain the main point in queſtion, be not very ſolicitous about the nicety with which it ſhall be expreſſed. Mankind is ſo vain a thing, that it is not willing to derive from another; and though it cannot have every thing from itſelf, yet it would ſeem at leaſt to mingle ſomthing of its own with what it derives elſewhere: Therefore when you have ſet your ſentiment in the fulleſt light, and proved it in the moſt effectual manner, an opponent will bring in ſome frivolous and uſeleſs diſtinction on purpoſe to change the form of words in the queſtion, and acknowledge that he receives your propoſition in ſuch a ſenſe and in ſuch a manner of expreſſion, though he cannot receive it in your terms and phraſes. *Vanillus* will confeſs he is now convinced that a man who behaves well in the ſtate ought not to be puniſhed for his religion; but yet he will not conſent to allow an univerſal toleration of all religions which do not injure the ſtate, which is the propoſition I had been proving. Well, let *Vanillus* therefore uſe his own language, I am glad he is convinced of the truth; he ſhall have leave to dreſs it in his own way.

To theſe directions I ſhall add two remarks in the concluſion of this chapter which would not ſo properly fall under the preceding directions.

I. Remark.

I. Remark. When you have laboured to inſtruct a perſon in ſome controverted truth and yet he retains ſome prejudice againſt it, ſo that he doth not yield to the convincing force of your arguments, you may ſometimes have happy ſucceſs in convincing him of that truth, by ſetting him to read a weak author who writes againſt it: A young reader will find ſuch pleaſure in being able to anſwer the arguments of the oppoſer, that he will drop his former prejudices againſt the truth, and yield to the power and evidence of your reaſons. I confeſs this looks like ſetting up one prejudice to overthrow another; but where prejudices cannot be fairly removed by the dint of reaſon, the wiſeſt and the beſt of teachers will ſometimes find it neceſſary to make a way for reaſon and truth to take place by this contraſt of prejudices.

II. Remark. When our deſign is to convince a whole family or community of perſons of any miſtake, and to lead them into any truth, we may juſtly ſuppoſe there are various reigning prejudices among them; and therefore it is not ſo ſafe to attempt, nor ſo eaſy to effect it by addreſſing the whole number at once. Such a method has been often found to raiſe a ſudden alarm, and has produced a violent oppoſition even to the moſt fair, pious and uſeful propoſal; ſo that he who made the motion could never carry his point.

We muſt therefore firſt make as ſure as we can of the moſt intelligent and learned, at

leaſt the moſt leading perſons amongſt them, by addreſſing them apart prudently, and offering proper reaſons, till they are convinced and engaged on the ſide of truth; and theſe may with more ſucceſs apply themſelves to others of the ſame community: Yet the original propoſer ſhould not neglect to make a diſtinct application to all the reſt, ſo far as circumſtances admit.

WHERE a thing is to be determined by a number of votes, he ſhould labour to ſecure a good majority; and then take care that the moſt proper perſons ſhould move and argue the matter in public, leſt it be quaſht in the very firſt propoſal by ſome prejudice againſt the propoſer.

So unhappily are our circumſtances ſituated in this world, that if truth and juſtice and goodneſs could put on human forms, and deſcend from heaven to propoſe the moſt divine and uſeful doctrines, and bring with them the cleareſt evidence, and publiſh them at once to a multitude whoſe prejudices are engaged againſt them, the propoſal would be vain and fruitleſs, and would neither convince nor perſuade; ſo neceſſary is it to join art and dexterity, together with the force of reaſon, to convince mankind of truth, unleſs we came furniſhed with miracles or omnipotence to create a conviction.*

* The conduct of *Chriſt* and his Apoſtles, armed as they were with ſupernatural powers, in the gradual openings of truths againſt which the minds of their diſciples were ſtrongly prejudiced, may not only ſecure ſuch an addreſs from the imputation of diſhoneſt craft, but may demonſtrate the expediency, and in ſome caſes the neceſſity, of attending to it.

CHAP.

CHAP. IV.

OF AUTHORITY. OF THE ABUSE OF IT: AND OF ITS REAL AND PROPER USE AND SERVICE.

THE influence which other perſons have upon our opinions is uſually called authority. The power of it is ſo great and widely extenſive, that there is ſcarce any perſon in the world entirely free from the impreſſions of it, even after their utmoſt watchfulneſs and care to avoid it. Our parents and tutors, yea our very nurſes, determine a multitude of our ſentiments; our friends, our neighbours, the cuſtom of the country where we dwell, and the eſtabliſhed opinions of mankind, form our belief: The great, the wiſe, the pious, the learned, and the ancient, the king, the prieſt, and the philoſopher, are characters of mighty efficacy to perſuade us to receive what they dictate. Theſe may be ranked under different heads of prejudice, but they are all of a kindred nature, and may be reduced to this one ſpring or head of authority.

I HAVE treated of theſe particularly in *Logick*, Part II. Chapter III. Section 4. yet a few other remarks occurring among my papers I thought it not improper to let them find a place here.

Cicero was well acquainted with the unhappy influences of authority, and complains

it in his firſt book *De Naturâ Deorûm.* "In "diſputes and controverſies (ſays he) it is "not ſo much the author or patrons of any "opinion, as the weight and force of argu-"ment, which would influence the mind. "The authority of thoſe who teach is a fre-"quent hindrance to thoſe who learn, be-"cauſe they utterly neglect to exerciſe their "own judgment, taking for granted what-"ſoever others whom they reverence have "judged for them. I can by no means ap-"prove what we learn from the *Pythagoreans*, "that if any thing aſſerted in diſputation was "queſtioned, they were wont to anſwer, *Ipſe* "*dixit*, that is, *He himſelf ſaid ſo*, meaning, "*Pythagoras*. So far did prejudice prevail, "that authority without reaſon was ſufficient "to determine diſputes and to eſtabliſh truth."

ALL human authority though it be never ſo ancient, though it hath had univerſal ſovereignty, and ſwayed all the learned and the vulgar world for ſome thouſands of years, yet has no certain and undoubted claim to truth: Nor is it any violation of good manners to enter a caveat with due decency againſt its pretended dominion. What is there among all the ſciences that has been longer eſtabliſhed and more univerſally received, ever ſince the days of *Ariſtotle*, and perhaps for ages before he lived, than this, that *all heavy bodies whatſoever tend toward the centre of the earth?* But Sir *Iſaac Newton* has found that thoſe bulky and weighty bodies, the *earth* and all the *planets*,

nets, tend toward the centre of the ſun, whereby the authority of near three thouſand years or more is not only called in queſtion, but actually refuted and renounced.

AGAIN: Was ever any thing more univerſally agreed among the nation of the poets and critics than that *Homer* and *Virgil* are inimitable writers of heroic poems? and whoever preſumed to attack their writings or their reputation, was either condemned for his malice, or derided for his folly. Theſe antient authors have been ſuppoſed to derive peculiar advantages to aggrandize their verſes from the heathen theology, and that variety of appearances in which they could repreſent their gods, and mingle them with affairs of men. Yet within theſe few years Sir *Richard Blackmore* (whoſe prefaces are univerſally eſteemed ſuperior in their kind to any of his poems) has ventured to pronounce ſome noble truths in that excellent preface to his poem called *Alfred*, and has bravely demonſtrated there, beyond all poſſible exception, that both *Virgil* and *Homer* are often guilty of very groſs blunders, indecencies, and ſhameful improprieties; and that they were ſo far from deriving any advantage from the rabble of heathen gods, that their theology almoſt unavoidably expoſed them to many of thoſe blunders; and that it is not poſſible upon the foot of gentile ſuperſtition to write a perfect epic poem: Whereas the ſacred religion of the bible would furniſh a poem with much

more juſt and glorious ſcenes and a nobler machinery.

Mr. *Dennis* alſo had made it appear in his eſſays ſome years before, that there were no images ſo ſublime in the brighteſt of the heathen writers as thoſe with which we are furniſhed in the poetic parts of the holy ſcripture; and *Rapin* the *French* critic dared to profeſs the ſame ſentiments, notwithſtanding the world of poets and critics had ſo univerſally and unanimouſly exalted the heathen writers to the ſovereignty for ſo many ages. If we would find out the truth in many caſes, we muſt dare to deviate from the long beaten track, and venture to think with a juſt and unbiaſt liberty.

Though it be neceſſary to guard againſt the evil influences of authority and the prejudices derived thence, becauſe it has introduced thouſands of errors and miſchiefs into the world, yet there are three eminent and remarkable caſes wherein authority, or the ſentiments of other perſons, muſt or will determine the judgment and practice of mankind.

I. Parents are appointed to judge for their children in their younger years, and to inſtruct them what they ſhould believe and what they ſhould practiſe in civil and religious life. This is a dictate of nature, and doubtleſs it would have been ſo in a ſtate of innocence. It is impoſſible that children ſhould be capable of judging for themſelves, before their minds are furniſhed with a competent number

number of ideas, before they are acquainted with any principles and rules of juſt judgment, and before their reaſon is grown up to any degrees of maturity and proper exerciſes upon ſuch ſubjects.

I WILL not ſay, that a child ought to believe nonſenſe and impoſſibility, becauſe his father bids him; for ſo far as the impoſſibility appears he cannot believe it: Nor will I ſay, he ought to aſſent to all the falſe opinions of his parents, or to practiſe idolatry and murder, or miſchief, at their command; yet a child knows not any better way to find out what he ſhould believe and what he ſhould practiſe, before he can poſſibly judge for himſelf, than to run to his parents and receive their ſentiments and their directions.

YOU will ſay, this is hard indeed, that the child of a heathen idolater, or a cruel cannibal, is laid under a ſort of neceſſity by nature of ſinning againſt the light of nature; I grant it is hard indeed, but it is only owing to our original fall and apoſtaſy: the law of nature continues as it was in innocence, namely, That a parent ſhould judge for his child; but if the parent judges ill, the child is greatly expoſed by it, through that univerſal diſorder that is brought into the world by the ſin of *Adam* our common father: And from the equity and goodneſs of God we may reaſonably infer, that the great Judge of all will do right: He will balance the ignorance and incapacity of the child with the

the criminal nature of the offence in thoſe puerile inſtances, and will not puniſh beyond juſt demerit.

BESIDES, what could God, as a creator, do better for children in their minority than to commit them to the care and inſtruction of parents? None are ſuppoſed to be ſo much concerned for the happineſs of children as their parents are; therefore it is the ſafeſt ſtep to happineſs, according to the original law of creation, to follow their directions, their parents' reaſon acting for them before they had reaſon of their own in proper exerciſe; nor indeed is there any better general rule in our fallen ſtate by which children are capable of being governed, though in many particular caſes it may lead them far aſtray from virtue and happineſs.

IF children by providence be caſt under ſome happier inſtructions, contrary to their parents' erroneous opinions, I cannot ſay it is the duty of ſuch children to follow error, when they diſcern it to be error, becauſe their father believes it; what I ſaid before is to be interpreted only of thoſe that are under the immediate care and education of their parents, and not yet arrived at years capable of examination. I know not how theſe can be freed from receiving the dictates of parental authority in their youngeſt years, except by immediate or divine inſpiration.

IT is hard to ſay at what exact time of life the child is exempted from the ſovereignty of parental

parental dictates. Perhaps it is much juſter to ſuppoſe that this ſovereignty diminiſhes by degrees as the child grows in underſtanding and capacity, and is more and more capable of exerting his own intellectual powers, than to limit this matter by months and years.

When childhood and youth are ſo far expired that the reaſoning faculties are grown up to any juſt meaſures of maturity, it is certain that perſons ought to begin to enquire into the reaſons of their own faith and practice in all the affairs of life and religion: But as reaſon does not arrive at this power and ſelf-ſufficiency in any ſingle moment of time, ſo there is no ſingle moment when a child ſhould at once caſt off all his former beliefs and practices; but by degrees and in ſlow ſucceſſion he ſhould examine them as opportunity and advantages offer; and either confirm, or doubt of, or change them, according to the leading of conſcience and reaſon with all its advantages of information.

When we are arrived at manly age, there is no perſon on earth, no ſet or ſociety of men whatſoever, that have power and authority given them by God, the creator and governor of the world, abſolutely to dictate to others their opinions or practices in moral and religious life. God has given every man reaſon to judge for himſelf in higher or in lower degrees. Where leſs is given, leſs will be required. But we are juſtly chargeable with criminal ſloth and miſimprove-

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ment of the talents with which our Creator has inſtructed us, if we take all things for granted which others aſſert, and believe and practiſe all things which they dictate without due examination.

II. ANOTHER caſe wherein authority muſt govern our aſſent, is in many matters of fact. Here we may and ought to be determined by the declarations or narratives of other men; though I confeſs this is uſually called teſtimony rather than authority. It is upon this foot that every ſon or daughter among mankind are required to believe that ſuch and ſuch perſons are their parents, for they can never be informed of it but by the dictates of others. It is by teſtimony that we are to believe the laws of our country, and to pay all proper deference to the prince and to magiſtrates in ſubordinate degrees of authority, though we did not actually ſee them choſen, crowned, or inveſted with their title and character. It is by teſtimony that we are neceſſitated to believe there is ſuch a city as *Canterbury* or *York*, though perhaps we have never been at either; that there are ſuch perſons as papiſts at *Paris* and *Rome*, and that there are many ſottiſh and cruel tenets in their religion. It is by teſtimony that we believe that chriſtianity and the books of the bible have been faithfully delivered down to us through many generations; that there was ſuch a perſon as *Chriſt* our Saviour, that he wrought miracles, and died on the croſs,

croſs, that he roſe again and aſcended to heaven.

The authority or teſtimony of men, if they are wiſe and honeſt, if they had full opportunities and capacities of knowing the truth, and are free from all ſuſpicion of deceit in relating it, ought to ſway our aſſent; eſpecially when multitudes concur in the ſame teſtimony, and when there are many other attending circumſtances which raiſe the propoſition which they dictate to the degree of moral certainty.

But in this very caſe, even in matters of fact and affairs of hiſtory, we ſhould not too eaſily give into all the dictates of tradition, and the pompous pretences to the teſtimony of men, till we have fairly examined the ſeveral things which are neceſſary to make up a credible teſtimony, and to lay a juſt foundation for our belief. There are and have been ſo many falſehoods impoſed upon mankind with ſpecious pretences of eye and ear witneſſes, that ſhould make us wiſely cautious and juſtly ſuſpicious of reports, where the concurrent ſigns of truth do not fairly appear, and eſpecially where the matter is of conſiderable importance. And the leſs probable the fact teſtified is in itſelf, the greater evidence juſtly we may demand of the veracity of that teſtimony on which it claims to be admitted.

III. The laſt caſe wherein authority muſt govern us is, when we are called to believe what

what perſons under inſpiration have dictated to us. This is not properly the authority of men, but of God himſelf; and we are obliged to believe what that authority aſſerts, though our reaſon at preſent may not be able, any other way, to diſcover the certainty or evidence of the propoſition; it is enough if our faculty of reaſon, in its beſt exerciſe, can diſcover the divine authority which has propoſed it. Where doctrines of divine revelation are plainly publiſhed, together with ſufficient proofs of their revelation, all mankind are bound to receive them though they cannot perfectly underſtand them, for we know that God is true and cannot dictate falſehood.

BUT if theſe pretended dictates are directly contrary to the natural faculties of underſtanding and reaſon which God has given us, we may be well aſſured theſe dictates were never revealed to us by God himſelf. When perſons are really influenced by authority to believe pretended myſteries in plain oppoſition to reaſon, and yet pretend reaſon for what they believe, this is but a vain amuſement.

THERE is no reaſon whatſoever that can prove or eſtabliſh any authority ſo firmly, as to give it power to dictate in matters of belief what is contrary to all the dictates of our reaſonable nature. God himſelf has never given us any ſuch revelations, and I think it may be ſaid, with reverence, he neither can nor will do it, unleſs he change our faculties from

from what they are at preſent. To tell us we muſt believe a propoſition which is plainly contrary to reaſon, is to tell us that we muſt believe two ideas are joined, while (if we attend to reaſon) we plainly ſee and know them to be disjoined.

WHAT could ever have eſtabliſhed the nonſenſe of tranſubſtantiation in the world, if men had been fixed in this great truth, That God gives no revelation contradictory to our own reaſon? Things may be above our reaſon, that is, reaſon may have but obſcure ideas of them, or reaſon may not ſee the connection of thoſe ideas, or may not know at preſent the certain and exact manner of reconciling ſuch propoſitions either with one another, or with other rational truths, as I have explained in ſome of my logical papers: But when they ſtand directly and plainly againſt all ſenſe and reaſon, as tranſubſtantiation does, no divine authority can be pretended to enforce their belief, and human authority is impudent to pretend to it. Yet this human authority, in the popiſh countries, has prevailed over millions of ſouls, becauſe they have abandoned their reaſon, they have given up the glory of human nature to be trampled upon by knaves, and ſo reduced themſelves to the condition of brutes.

IT is by this amuſement of authority (ſays a certain author) that the horſe is taught to obey the words of command, a dog to fetch and carry, and a man to believe inconſiſten-

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ces and impoſſibilities. Whips and dungeons, fire and the gibbet, and the ſolemn terrors of eternal miſery after this life, will perſuade weak minds to believe againſt their ſenſes, and in direct contradiction to all their reaſoning powers. A parrot is taught to tell lies with much more eaſe and more gentle uſage; but none of all theſe creatures would ſerve their maſters at the expence of their liberty, had they but knowledge and the juſt uſe of reaſon.

I HAVE mentioned three caſes wherein mankind muſt or will be determined in their ſentiments by authority; that is, the caſe of children in their minority, in regard of the commands of their parents; the caſe of all men with regard to univerſal and complete and ſufficient teſtimony of matter of fact; and the caſe of every perſon with regard to the authority of divine revelation, and of men divinely inſpired; and under each of theſe I have given ſome ſuch limitations and cautions as were neceſſary. I proceed now to mention ſome other caſes wherein we ought to pay a great deference to the authority and ſentiments of others, though we are not abſolutely concluded and determined by their opinions.

I. WHEN we begin to paſs out of our minority, and to judge for ourſelves in matters of the civil and religious life, we ought to pay very great deference to the ſentiments of our parents, who in the time of our minority were our natural guides and directors

directors in these matters. So in matters of science, an ignorant and unexperienced youth should pay great deference to the opinions of his instructors; and though he may justly suspend his judgment in matters which his tutors dictate, till he perceive sufficient evidence for them, yet neither parents nor tutors should be directly opposed without great and most evident reasons, such as constrain the understanding or conscience of those concerned.

II. Persons of years and long experience of human affairs, when they give advice in matters of prudence or civil conduct, ought to have a considerable deference paid to their authority by those that are young and have not seen the would, for it is more probable that the elder persons are in the right.

III. In the affairs of practical godliness there should be much deference paid to persons of long standing in virtue and piety. I confess, in the particular forms and ceremonies of religion, there may be as much bigotry and superstition among the old as the young; but in questions of inward religion and pure devotion or virtue, a man who has been long engaged in the sincere practice of these things, is justly presumed to know more than a youth with all his ungoverned passions, appetites and prejudices about him.

IV. Men in their several professions and arts in which they have been educated, and in

in which they have employed themſelves all their days, muſt be ſuppoſed to have greater knowledge and ſkill than others; and therefore there is due reſpect to be paid to their judgment in thoſe matters.

V. In matters of fact where there is not ſufficient teſtimony to conſtrain our aſſent, yet there ought to be due deference paid to the narratives of perſons wiſe and ſober, according to the degrees of their honeſty, ſkill, and opportunity to acquaint themſelves therewith.

I confess in many of theſe caſes, where the propoſition is a mere matter of ſpeculation, and doth not neceſſarily draw practice along with it, we may delay our aſſent till better evidence appear; but where the matter is of a practical nature, and requires us to act one way or another, we ought to pay much deference to authority or teſtimony, and follow ſuch probabilities where we have no certainty, for this is the beſt light we have; and ſurely it is better to follow ſuch ſort of guidance, where we can have no better, than to wander and fluctuate in abſolute uncertainty. It is not reaſonable to put out our candle, and ſit ſtill in the dark, becauſe we have not the light of ſun-beams.

CHAP. V.

OF TREATING AND MANAGING THE PREJUDICES OF MEN.*

IF we had nothing but the reaſon of men to deal with, and that reaſon were pure and uncorrupted, it would then be a matter of no great ſkill or labour to convince another perſon of common miſtakes, or to perſuade him to aſſent to plain and obvious truths. But alas! mankind ſtands wrapt round in errors, and intrenched in prejudices; and every one of their opinions is ſupported and guarded by ſomething elſe beſides reaſon. A young bright genius, who has furniſhed himſelf with a variety of truths and ſtrong arguments, but is yet unacquainted with the world, goes forth from the ſchools like a knight-errant, preſuming bravely to vanquiſh the follies of men, and to ſcatter light and truth through all his acquaintance: But he meets with huge giants and enchanted caſtles, ſtrong prepoſſeſſions of mind, habits, cuſtoms, education, authority, intereſt, together with all the various paſſions of men, armed and obſtinate to defend their old opinions; and he is ſtrangely diſappointed

* For the nature and cauſes of prejudices, and for the preventing or curing them in ourſelves, ſee the Doctor's excellent ſyſtem of Logic, Part II. Chapter III. *Of the ſprings of falſe judgment, or the doctrine of prejudices.*

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in his generous attempts. He finds now that he muſt not truſt merely to the ſharpneſs of his ſteel, and to the ſtrength of his arm, but he muſt manage the weapons of his reaſon with much dexterity and artifice, with ſkill and addreſs, or he ſhall never be able to ſubdue errors, and to convince mankind.

WHERE prejudices are ſtrong, there are theſe ſeveral methods to be practiſed in order to convince perſons of their miſtakes, and make a way for truth to enter into their minds.

I. BY avoiding the power and influence of the prejudice without any direct attack upon it: and this is done, by chooſing all the ſlow, ſoft and diſtant methods of propoſing your own ſentiments and your arguments for them, and by degrees leading the perſon ſtep by ſtep into thoſe truths which his prejudices would not bear if they were propoſed all at once.

PERHAPS your neighbour is under the influence of ſuperſtition and bigotry in the ſimplicity of his ſoul; you muſt not immediately run upon him with violence, and ſhew him the abſurdity or folly of his own opinions, though you might be able to ſet them in a glaring light: But you muſt rather begin at a diſtance, and eſtabliſh his aſſent to ſome familiar and eaſy propoſitions which have a tendency to refute his miſtakes, and to confirm the truth; and then ſilently obſerve what impreſſion this makes upon him, and proceed by ſlow degrees as he is able to bear, and you muſt carry on the work, perhaps at diſtant ſeaſons

of

of converſation: The tender or diſeaſed eye cannot bear a deluge of light at once.

THEREFORE we are not to conſider our arguments merely according to our own notions of their force, and from thence expect the immediate conviction of others; but we ſhould regard how they are likely to be received by the perſons we converſe with; and thus manage our reaſoning, as the nurſe gives a child drink by ſlow degrees, leſt the infant ſhould be choked, or return it all back again, if poured in too haſtily. If your wine be never ſo good and you are never ſo liberal in beſtowing it on your neighbour, yet if his bottle into which you attempt to pour it with freedom, has a narrow mouth, you will ſooner overſet the bottle than fill it with wine.

OVERHASTINESS and vehemence in arguing is oftentimes the effect of pride; it blunts the poignancy of the argument, breaks its force, and diſappoints the end. If you were to convince a perſon of the falſehood of the doctrine of tranſubſtantiation, and you take up the conſecrated bread before him and ſay, "You may ſee, and taſte, and feel, this is no-"thing but bread; therefore while you aſſert "that God commands you to believe it is not "bread, you moſt wickedly accuſe God of "commanding you to tell a lye." This ſort of language would only raiſe the indignation of the perſon againſt you, inſtead of making any impreſſions upon him. He will not ſo much as think at all on the argument you have

have brought, but he rages at you as a profane wretch, ſetting up your own ſenſe and reaſon above ſacred authority; ſo that though what you affirm is a truth of great evidence, yet you loſe the benefit of your whole argument by an ill management, and the unſeaſonable uſe of it.

II. We may expreſsly allow and indulge thoſe prejudices for a ſeaſon which ſeem to ſtand againſt the truth, and endeavour to introduce the truth by degrees, while thoſe prejudices are expreſsly allowed, till by degrees the advancing truth may of itſelf wear out the prejudice. Thus God himſelf dealt with his own people the *Jews* after the reſurrection of *Chriſt;* for though from the following days of *Pentecoſt*, when the goſpel was proclaimed and confirmed at *Jeruſalem*, the *Jewiſh* ceremonies began to be void and ineffectual for any divine purpoſe, yet the *Jews* who received *Chriſt* the Meſſiah were permitted to circumciſe their children, and to practiſe many *Levitical* forms, till that conſtitution which then waxed old, ſhould in time vaniſh away.

Where the prejudices of mankind cannot be conquered at once, but they will riſe up in arms againſt the evidence of truth, there we muſt make ſome allowances, and yield to them for the preſent, as far as we can ſafely do it without real injury to truth: And if we would have any ſucceſs in our endeavours to convince the world, we muſt practiſe this complaiſance for the benefit of mankind.

Take

TAKE a ſtudent who has deeply imbibed the principles of the *Peripatetics*, and imagines certain immaterial beings called *ſubſtantial forms* to inhabit every herb, flower, mineral, metal, fire, water, &c. and to be the ſpring of all its properties and operations: Or take a *Platoniſt*, who believes an *anima mundi*, an univerſal ſoul of the world to pervade all bodies, to act in and by them according to their nature, and indeed to give them their nature and their ſpecial powers; perhaps it may be very hard to convince theſe perſons by argument, and conſtrain them to yield up theſe fancies. Well then, let the one believe his univerſal ſoul, and the other go on with his notion of ſubſtantial forms, and at the ſame time teach them how by certain original laws of motion, and the various ſizes, ſhapes and ſituations of the parts of matter, allowing a continued divine concourſe in and with all, the ſeveral appearances in nature may be ſolved, and the variety of effects produced, according to the corpuſcular philoſophy improved by *Deſcartes*, Mr. *Boyle*, and Sir *Iſaac Newton*; and when they have attained a degree of ſkill in this ſcience, they will ſee theſe airy notions of theirs, theſe imaginary powers, to be ſo uſeleſs and unneceſſary, that they will drop them of their own accord: The *Peripatetic* forms will vaniſh from the mind like a dream, and the *Platonic* ſoul of the world will expire.

OR ſuppoſe a young philoſopher under a powerful perſuaſion that there is nothing but

what has three dimenſions, length, breadth and thickneſs, and conſequently that every finite being has a figure or ſhape: (for ſhape is but the term and boundary of dimenſion:) Suppoſe this perſon through the long prejudices of ſenſe and imagination, cannot be eaſily brought to conceive of a ſpirit or a thinking being without ſhape and dimenſions; let him then continue to conceive a ſpirit with dimenſions; but be ſure in all his conceptions to retain the idea of cogitation, or a power of thinking, and thus proceed to philoſophize upon the ſubject. Perhaps in a little time he will find that length, breadth, and ſhape, have no ſhare in any of the actions of a ſpirit, and that he can manifeſt all the properties and relations of ſuch a being, with all its operations of ſenſation, volition, &c. to be as well performed without the uſe of this ſuppoſed ſhape or theſe dimenſions; and that all theſe operations and theſe attributes may be aſcribed to a ſpirit conſidered merely as power of thinking. And when he further conceives that God the infinite Spirit is an almighty, ſelf-exiſtent, thinking power, without ſhape and dimenſions of length, breadth and depth, he may then ſuppoſe the human ſpirit may be an inferior ſelf-ſubſiſting power of thought; and he may be inclined to drop the ideas of dimenſion and figure by degrees, when he ſees and is convinced they do nothing toward thinking, nor are they neceſſary to aſſiſt or explain the operations or properties of a ſpirit.

I MAY give another inſtance of the ſame practice, where there is a prejudicate fondneſs of particular words and phraſes. Suppoſe a man is educated in an unhappy form of ſpeech, whereby he explains ſome great doctrine of the goſpel, and by the means of this phraſe he has imbibed a very falſe idea of that doctrine: Yet he is ſo bigotted to his form of words, that he imagines if thoſe words are omitted the doctrine is loſt. Now if I cannot poſſibly perſuade him to part with his improper terms, I will indulge them a little, and try to explain them into a ſcriptural ſenſe, rather than let him go on in his miſtaken ideas.

CREDONIUS believes that *Chriſt* deſcended into hell: I think the word *hell*, as now commonly underſtood, is very improper here; but ſince the bulk of chriſtians, and *Credonius* amongſt them, will by no means part with the word out of their *Engliſh* creed, I will explain the word hell to ſignify the ſtate of the dead, or the ſeparate ſtate of ſouls; and thus lead my friend into more juſt ideas of the truth, namely, That the ſoul of *Chriſt* exiſted three days in the ſtate of ſeparation from his body, or was in the inviſible world, which might be originally called *hell* in Engliſh as well as *hades* in Greek.

ANILLA has been bred a papiſt all her days, and though ſhe does not know much of religion, yet ſhe reſolves never to part from the Roman catholic faith, and is obſtinately bent againſt a change. Now I cannot think it un-

lawful to teach her the true chriſtian, that is, the proteſtant religion out of the epiſtle to the *Romans*, and ſhew her that the ſame doctrine is contained in the catholic epiſtles of St. *Peter*, *James* and *Jude*; and thus let her live and die a good chriſtian in the belief of the religion I teach her out of the new teſtament, while ſhe imagines ſhe is a Roman catholic ſtill, becauſe ſhe finds the doctrines ſhe is taught in the catholic epiſtles and in that to the *Romans*.

I GRANT it is moſt proper there ſhould be different words (as far as poſſible) applied to different ideas, and this rule ſhould never be diſpenſed with if we had to do only with the reaſon of mankind; but their various prejudices and zeal for ſome party-phraſes ſometimes make it neceſſary that we ſhould lead them into truth under the covert of their own beloved forms of ſpeech, rather than permit them to live and die obſtinate and unconvincible in any dangerous miſtake: Whereas an attempt to deprive them of their old-eſtabliſhed words would raiſe ſuch a tumult within them, as to render their conviction hopeleſs.

III. SOMETIMES we may make uſe of the very prejudices under which a perſon labours in order to convince him of ſome particular truth, and argue with him upon his own profeſſed principles as though they were true. This is called *Argumentum ad hominem*, and is another way of dealing with the prejudices of men.

SUPPOSE

SUPPOSE a *Jew* lies ſick of a fever, and is forbid fleſh by his phyſician; but hearing that rabbits were provided for the dinner of the family, deſired earneſtly to eat of them, and ſuppoſe he became impatient becauſe his phyſician did not permit him, and he inſiſted upon it that it could do him no hurt. Surely rather than let him perſiſt in that fancy and that deſire, to the danger of his life, I would tell him that thoſe animals were ſtrangled, which ſort of food was forbidden by the *Jewiſh* law, though I myſelf may believe that law is now aboliſhed.

IN the ſame manner was *Tenerilla* perſuaded to let *Damon* her huſband proſecute a thief who broke open their houſe on a Sunday. At firſt ſhe abhorred the thoughts of it, and refuſed it utterly, becauſe if the thief were condemned according to the Engliſh law he muſt be hanged, whereas (ſaid ſhe) the law of God, in the writings of *Moſes*, does not appoint death to be the puniſhment of ſuch criminals, but tells us, that *a thief ſhall be ſold for his theft*, Exod. xxii. 3. But when *Damon* could no other ways convince her that the thief ought to be proſecuted, he put her in mind that the theft was committed on a Sunday morning; now the ſame law of *Moſes* requires that the *ſabbath-breaker ſhall ſurely be put to death*, Exod. xxi. 15. Numb. xv. 35. This argument prevailed with *Tenerilla*, and ſhe conſented to the proſecution.

ENCRATES uſed the ſame means of conviction when he ſaw a *Mahometan* drink wine to

exceſs, and heard him maintain the lawfulneſs and pleaſure of drunkenneſs; *Encrates* reminded him that his own prophet *Mahomet* had utterly forbidden all wine to his followers, and the good man reſtrained his vicious appetite by this ſuperſtition, when he could no otherwiſe convince him that drunkenneſs was unlawful, nor withhold him from exceſs.

WHERE we find any perſon obſtinately perſiſting in a miſtake in oppoſition to all reaſon, eſpecially if the miſtake be very injurious or pernicious, and we know this perſon will hearken to the ſentiment or authority of ſome favourite name, it is needful ſometimes to uſe the opinion and authority of that favourite perſon, ſince that is likely to be regarded much more than reaſon. I confeſs I am almoſt aſhamed to ſpeak of uſing any influence of authority while I would teach the art of reaſoning. But in ſome caſes it is better that poor ſilly, perverſe, obſtinate creatures ſhould be perſuaded to judge and act right, by a veneration for the ſenſe of others, than to be left to wander in pernicious errors, and continue deaf to all argument, and blind to all evidence. They are but children of a larger ſize, and ſince they perſiſt all their lives in their minority, and reject all true reaſoning, ſurely we may try to perſuade them to practiſe what is for their own intereſt by ſuch childiſh reaſons as they will hearken to; we may overawe them from purſuing their own ruin by the terrors of a ſolemn ſhadow, or allure

allure them by a ſugar-plumb to their own happineſs.

But after all, we muſt conclude that whereſoever it can be done, it is beſt to remove and root out thoſe prejudices which obſtruct the entrance of truth into the mind, rather than to palliate, humour, or indulge them; and ſometimes this muſt neceſſarily be done, before you can make a perſon part with ſome beloved error, and lead him into better ſentiments.

Suppose you would convince a gameſter that gaming is not a lawful calling or buſineſs of life to maintain one's ſelf by it, and you make uſe of this argument, namely, "That "which doth not admit us to aſk the bleſſing "of God that we may get gain by it, can-"not be a lawful employment; but we can-"not aſk the bleſſing of God on gaming, "therefore, &c." The minor is proved thus, "We cannot pray that our neighbour may "loſe; this is contrary to the rule of ſeek-"ing our neighbour's welfare, and loving "him as ourſelves; this is wiſhing miſchief "to our neighbour. But in gaming we can "gain but juſt ſo much as our neighbour "loſes: Therefore in gaming we cannot "pray for the bleſſing of God that we may "gain by it."

Perhaps the gameſter ſhrugs and winces, turns and twiſts the argument every way, but he cannot fairly anſwer it; yet he will patch up an anſwer to ſatisfy himſelf, and will never

never yield to the conviction, becauſe he feels ſo much of the ſweet influence of gaming, either toward the gratification of his avarice, or the ſupport of his expences. Thus he is under a ſtrong prejudice in favour of it, and is not eaſily convinced.

YOUR firſt work therefore muſt be to lead him by degrees to ſeparate the thoughts of his own intereſt from the argument, and ſhew him that our own temporal intereſts, our livelihood, or our loſs, hath nothing to do to determine this point in oppoſition to the plain reaſon of things, and that he ought to put that conſideration quite out of the queſtion, if he would be honeſt and ſincere in his ſearch after truth or duty: and that he muſt be contented to hearken to the voice of reaſon and truth, even though it ſhould run counter to his ſecular intereſt. When this is done, then an argument may carry ſome weight or force with it toward his conviction.

IN like manner if the queſtion were, whether *Matriſſa* ought to expoſe herſelf and her other children to poverty and miſery in order to ſupport the extravagancies of a favourite ſon? perhaps the mother can hear no argument againſt it; ſhe feels no conviction in the moſt cogent reaſonings, ſo cloſe do her fond prejudices ſtick to her heart. The firſt buſineſs here is to remove this prejudice. Aſk her therefore, Whether it is not a parent's duty to love all her children ſo as to provide for their welfare? Whether duty to God and her

her family ought not to regulate her love to a favourite? Whether her neighbour *Floris* did well in dreſſing up her daughters with expenſive gaudery, and neglecting the education of her ſon till ſhe ſaw his ruin? Perhaps by this method ſhe may be brought to ſee that peculiar fondneſs for one child ſhould have no weight or force in determining the judgment in oppoſition to plain duty: And ſhe may then give herſelf up to conviction in her own caſe, and to the evidence of truth, and thus correct her miſtaken practice.

SUPPOSE you would convert *Rominda* from popery, and you ſet all the abſurdities, errors, and ſuperſtitions of that church before her in the moſt glaring evidence: She holds them faſt ſtill, and cannot part with them, for ſhe hath a moſt ſacred reverence for the faith and the church of her anceſtors, and cannot imagine that they were in the wrong. The firſt labour muſt be therefore to convince her that our anceſtors were fallible creatures; that we may part with their faith without any diſhonour done to them; that all perſons muſt chooſe their religion for themſelves; that we muſt anſwer for ourſelves in the great day of judgment, and not we for our parents, nor they for us; that chriſtianity itſelf had never been received by her anceſtors in this nation, if they had perſiſted always in the religion of their parents, for they were all heathens.—And when ſhe has by theſe methods of reaſoning been perſuaded that ſhe is not bound

always to cleave to the religion of her parents, ſhe may then receive an eaſier conviction, of the errors of Rome.*

CHAP. VI.

OF INSTRUCTION BY PREACHING.

SECTION I.

WISDOM BETTER THAN LEARNING IN THE PULPIT.

TYRO is a young preacher juſt come from the ſchools of logick and divinity, and advanced to the pulpit; he was counted a ſmart youngſter in the academy for analyſing a pro-

* But perhaps of all theſe different methods of curing prejudices, none can be practiſed with greater pleaſure to a wiſe and good man, or with greater ſucceſs, where ſucceſs is moſt deſirable, than attempting to turn the attention of well-meaning people from ſome point in which prejudice prevails, to ſome other of greater importance, and fixing their thoughts and heart on ſome great truth which they allow, and which leads into conſequences contrary to ſome other notion which they eſpouſe and retain. By this means they may be led to forget their errors, while attentive to oppoſite truth, and in proportion to the degree in which their minds open, and their tempers grow more generous and virtuous, may be induced to reſign it. And ſurely nothing can give a benevolent mind more ſatisfaction, than to improve his neighbour in knowledge and in goodneſs at the ſame time.

poſition,

poſition, and is full even to the brim, with the terms of his art and learning. When he has read his text, after a ſhort flouriſh of introduction, he tells you in how many ſenſes the chief word is taken, firſt among *Greek Heathen* writers, and then in the New Teſtament; he cites all the chapters and verſes exactly, and endeavours to make you underſtand many a text before he comes to let you know fully what he means by his own.

He finds theſe things at large in the criticks which he has conſulted, where this ſort of work is neceſſary and beautiful, and therefore he imagines it will become his ſermon well. Then he informs you very learnedly of the various falſe expoſitions which have been given by divines and commentators on this part of ſcripture, and it may be, the reaſons of each of them too; and he refutes them with much zeal and contempt. Having thus cleared his way, he fixes upon the expoſition which his judgment beſt approves, and dwells, generally, five or ten minutes upon the arguments to confirm it: And this he does, not only in texts of darkneſs and difficulty, but even when ſcarce a child could doubt of his meaning.

This grammatical exerciſe being performed he applies himſelf to his logick. The text is divided and ſubdivided into many little pieces; he points you preciſely to the ſubject and the predicate, brings you acquainted with the agent and the object, ſhews you all the properties

perties and the accidents which attend it, and would fain make you understand the matter and the form of it, as well as he does himself. When he has thus done, two-thirds of the hour is spent, and his hearers are quite tired; then he begins to draw near to his doctrine or grand theme of discourse, and having told the audience, with great formality and exactness, in what method he shall manage it, he names you one or two particulars under the first general head; and by this time finds it necessary to add, "He intended indeed to "have been larger in the illustration of his "subject, and he should have given you some "reasons for the doctrine, but he is sorry "that he is prevented: and then he designed "also to have brought it down to the con-"science of every man by a warm address, "but his time being gone he must break "off." He hurries over a hint or two which should have been wrought up into exhortation or instruction, but all in great haste, and thus concludes his work. The obstinate and careless sinner goes away unwakened, unconvinced; and the mourning soul departs uncomforted: The unbeliever is not led to faith in the gospel, nor the immoral wretch to hate or forsake his iniquities: The hypocrite and the man of sincerity are both unedified, because the preacher had not time. In short, he hath finished his work, and hath done nothing.

When I hear this man preach, it brings to my remembrance the account which I have heard

heard concerning the Czar of *Muſcovy*, the firſt time his army beſieged a town in *Livonia*: He was then juſt come from his travels in *Great-Britain*, where he and his miniſters of ſtate had learned the mathematicks of an old acquaintance of mine: The Czar took great care to begin the ſiege in form, he drew all the lines of circumvallation and contravallation according to the rules of art; but he was ſo tedious and ſo exact in theſe mathematical performances that the ſeaſon was ſpent, he was forced to break up the ſiege, and retire without any execution done upon the town.

ERGATES is another ſort of preacher, *a workman that need not be aſhamed:* He had in his younger days but few of theſe learned vanities, and age and experience have now worn them all off. He preaches like a man *who watches for our ſouls, as one that muſt give an account*; he paſſes over leſſer matters with ſpeed, and purſues his great deſign, namely, *to ſave himſelf and them that hear him*, 1 Tim. iv. 16. and by following this advice of St. *Paul*, he happily complies with that great and natural rule of *Horace*, always to make haſte towards the moſt valuable end:

Semper ad eventum feſtinat.——

He never affects to chooſe a very obſcure text, leſt he ſhould waſte too much of the hour in explaining the literal ſenſe of it: He reſerves all thoſe obſcurities till they come in courſe at his ſeaſons of publick expoſition.

For

For it is his opinion, that preaching the goſpel for the ſalvation of men, carries in it a little different idea from a learned and critical expoſition of the difficult texts of ſcripture.

He knows well how to uſe his logick in his compoſitions; but he calls no part of the words by its logical name, if there be any vulgar name that anſwers it: Reading and meditation have furniſhed him with extenſive views of his ſubject, and his own good ſenſe hath taught him to give ſufficient reaſons for every thing he aſſerts; but he never uſes one of them till a proof is needful. He is acquainted with the miſtaken gloſſes of expoſitors, but he thinks it needleſs to acquaint his hearers with them, unleſs there be evident danger that they might run into the ſame miſtake. He underſtands very well what his ſubject is not, as well as what it is; but when he would explain it to you he never ſays, firſt, negatively, unleſs ſome remarkable error is at hand, and which his hearers may eaſily fall into, for want of ſuch a caution.

Thus, in five or ten minutes at the moſt, he makes his way plain to the propoſition or theme on which he deſigns to diſcourſe; and being ſo wiſe as to know well what to ſay and what to leave out, he proportions every part of his work to his time; he enlarges a little upon the ſubject by way of illuſtration, till the truth becomes evident and intelligible to the weakeſt of his hearers; then he confirms the point with a few convincing

vincing arguments where the matter requires it, and makes haſte to turn the doctrine into uſe and improvement. Thus the ignorant are inſtructed, and the growing chriſtians are eſtabliſhed and improved: The ſtupid ſinner is loudly awakened, and the mourning ſoul receives conſolation: The unbeliever is led to truſt in *Chriſt* and his goſpel, and the impertinent and immoral are convinced and ſoftened, are melted and reformed. The inward voice of the holy Spirit joins with the voice of the miniſter; the good man and the hypocrite have their proper portions aſſigned them, and the work of the Lord proſpers in his hand.

This is the uſual courſe and manner of his miniſtry; this method being natural, plain and eaſy, he caſts many of his diſcourſes into this form; but he is no ſlave to forms and methods of any kind: He makes the nature of his ſubject, and the neceſſity of his hearers, the great rule to direct him what method he ſhall chooſe in every ſermon, that he may the better enlighten, convince, and perſuade.—*Ergates* well knows that where the ſubject itſelf is entirely practical, he has no need of the formality of long uſes and exhortations: He knows that practice is the chief deſign of doctrine; therefore he beſtows moſt of his labour upon this part of his office, and intermingles much of the pathetick under every particular. Yet he wiſely obſerves the ſpecial dangers of his flock, and the errors of the time he lives in,

in, and now and then (though very ſeldom) he thinks it neceſſary to ſpend almoſt a whole diſcourſe in mere doctrinal articles.—Upon ſuch an occaſion he thinks it proper to take up a little larger part of his hour in explaining and confirming the ſenſe of his text, and brings it down to the underſtanding of a child.

At another time perhaps he particularly deſigns to entertain the few learned and polite among his auditors, and that with this view, that he may ingratiate his diſcourſes with their ears, and may ſo far gratify their curioſity in this part of his ſermon as to give an eaſier entrance for the more plain, neceſſary and important parts of it into their hearts. Then he aims at, and he reaches the ſublime, and furniſhes out an entertainment for the fineſt taſte; but he ſcarce ever finiſhes his ſermon without compaſſion to the unlearned, and an addreſs that may reach their conſciences with words of ſalvation.

I have obſerved him ſometimes after a learned diſcourſe come down from the pulpit as a man aſhamed and quite out of countenance: He has bluſhed, and complained to his intimate friends, leſt he ſhould be thought to have preached himſelf, and not *Chriſt Jeſus* his Lord: He has been ready to wiſh he had entertained the audience in a more unlearned manner, and on a more vulgar ſubject, leſt the ſervants and the labourers and tradeſmen there ſhould reap no advantage

tage to their ſouls, and the important hour of worſhip ſhould be loſt as to their improvement. Well he knows, and keeps it upon his heart, that the middle and the lower ranks of mankind, and people of an unlettered character, make up the greater part of the aſſembly; therefore he is ever ſeeking how to adapt his thoughts and his language, and far the greateſt part of all his miniſtrations, to the inſtruction and profit of perſons of common rank and capacity: It is in the midſt of theſe that he hopes to find his triumph, his joy and crown in the laſt great day, for *not many wiſe, not many noble are called.*

THERE is ſo much ſpirit and beauty in his common converſation, that it is ſought and deſired by the ingenious men of his age: but he carries a ſevere guard of piety always about him, that tempers the pleaſant air of his diſcourſe, even in his brighteſt and freeſt hours; and before he leaves the place (if poſſible) he will leave ſomething of the ſavour of heaven there: In the parlour he carries on the deſign of the pulpit, but in ſo elegant a manner, that it charms the company, and gives not the leaſt occaſion for cenſure.

His polite acquaintance will ſometimes rally him for talking ſo plainly in his ſermons, and ſinking his good ſenſe to ſo low a level: But *Ergates* is bold to tell the gayeſt of them, "Our publick buſineſs, my friend, is chiefly "with the weak and the ignorant; that is, "the

" the bulk of mankind: *The poor receive the* " *goſpel:* The mechanics and day-labourers, " the women and the children of my aſſembly, " have ſouls to be ſaved; I will imitate my " bleſſed Redeemer in *preaching the goſpel to* " *the poor*, and learn of St. *Paul to become all* " *things to all men, that I may win ſouls*, and " lead many ſinners to heaven by repentance, " faith and holineſs."

SECTION II.

A BRANCHING SERMON.

I HAVE always thought it a miſtake in the preacher to mince his text or his ſubject too ſmall, by a great number of ſubdiviſions; for it occaſions great confuſion to the underſtandings of the unlearned. Where a man divides his matter into more general, leſs general, ſpecial, and more particular heads, he is under a neceſſity ſometimes of ſaying, firſtly or ſecondly, two or three times together, which the learned may obſerve, but the greater part of the auditory, not knowing the analyſis, cannot ſo much as take it into their minds, and much leſs treaſure up in their memories in a juſt and regular order; and when ſuch hearers are deſired to give ſome account of the ſermon, they throw the thirdlys and

ſecondlys

ſecondlys into heaps, and make very confuſed work in a rehearſal, by intermingling the general and the ſpecial heads. In writing a large diſcourſe this is much more tolerable,* but in preaching it is leſs profitable and more intricate and offenſive.

It is as vain an affectation alſo to draw out a long rank of particulars in the ſame ſermon under any one general, and run up the number of them to eighteenthly or ſeven-and-twentiethly. Men that take delight in this ſort of work, will cut out all their ſenſe into ſhreds; and every thing that they can ſay upon any topick ſhall make a new particular.

This ſort of folly and miſtaken conduct appears weekly in *Polyramus*'s lectures, and renders all his diſcourſes lean and inſipid.—Whether it proceeds from a mere barrenneſs of thought and native dryneſs of ſoul, that he is not able to vary his matter and to amplify beyond the formal topicks of an analyſis; or whether it ariſes from affectation of ſuch a way of talking, is hard to ſay: But it is certain that the chief part of his auditory are not overmuch profited or pleaſed. When I ſit under his preaching, I fancy myſelf brought into the valley of *Ezekiel*'s viſion; it *was full of bones, and behold, there were very many in the valley, and lo, they were very dry.* Ezek. xxxvii. 1, 2.

* Eſpecially as words may be uſed to number the generals, and figures of different kinds and forms to marſhal the primary or ſecondary ranks of particulars under them.

It is the variety of enlargement upon a few proper heads that clothes the dry bones with fleſh, and animates them with blood and ſpirits; it is this that colours the diſcourſe, makes it warm and ſtrong, and renders the divine propoſitions bright and perſuaſive: It is this brings down the doctrine or the duty to the underſtanding or conſcience of the whole auditory, and commands the natural affections into the intereſt of the goſpel: In ſhort, it is this that, under the influence of the holy Spirit, gives life and force, beauty and ſucceſs to a ſermon, and provides food for ſouls. A ſingle roſe-buſh, or a dwarf-pear, with all their leaves, flowers and fruit about them, have more beauty and ſpirit in themſelves, and yield more food and pleaſure to mankind, than the innumerable branches, boughs and twigs of a long hedge of thorns. The fruit will feed the hungry, and the flower will refreſh the fainting, which is more than can be ſaid of the thickeſt oak in *Baſhan*, when it has loſt its vital juice; it may ſpread its limbs indeed far and wide, but they are naked, withered and ſapleſs.

SECTION III.

THE HARANGUE.

Is it not poſſible to forſake one extreme without running into a worſe? Is there no medium between a ſermon made up of ſixty dry

dry particulars, and a long looſe declamation without any diſtinction of the parts of it? Muſt the preacher divide his work by the breaks of a minute-watch, or let it run on inceſſant to the laſt word, like the flowing ſtream of the hour-glaſs that meaſures his divinity? Surely *Fluvio* preaches as though he knew no medium; and having taken a diſguſt heretofore at one of *Polyramus*'s lectures, he reſolved his diſcourſes ſhould have no diſtinction of particulars in them. His language flows ſmoothly in a long connection of periods, and glides over the ear like a rivulet of oil over poliſhed marble, and, like that too, leaves no trace behind it. The attention is detained in a gentle pleaſure, and (to ſay the beſt thing poſſible of it) the hearer is ſoothed into ſomething like divine delight; but he can give the enquiring friend ſcarce any account of what it was that pleaſed him. He retains a faint idea of the ſweetneſs, but has forgot the ſenſe.

Tell me, *Fluvio*, is this the moſt effectual way to inſtruct ignorant creatures in the ſeveral articles of faith and the various duties of the chriſtian life? Will ſuch a long uniform flow of language imprint all the diſtinct parts of chriſtian knowledge on the mind in their beſt form and order? Do you find ſuch a gentle and gliding ſtream of worlds moſt powerful to call up the ſouls of ſinners from their dangerous or fatal lethargy? Will this indolent and moveleſs ſpecies of oratory make a thoughtleſs

a thoughtleſs wretch attend to matters of infinite moment? Can a long purling ſound awaken a ſleepy conſcience, and give a periſhing ſinner juſt notices of his dreadful hazard? Can it furniſh his underſtanding and his memory with all the awful and tremendous topics of our religion, when it ſcarce ever leaves any diſtinct impreſſion of one of them on his ſoul? Can you make the arrow wound where it will not ſtick! Where all the diſcourſe vaniſhes from the remembrance, can you ſuppoſe the ſoul to be profited or enriched? When you bruſh over the cloſed eyelids with a feather, did you ever find it give light to the blind? Has any of your ſoft harangues, your continued threads of ſilken eloquence, ever raiſed the dead? I fear your whole aim is to talk over the appointed number of minutes upon the ſubject, or to practice a little upon the gentler paſſions, without any concern how to give underſtanding its due improvement, or to furniſh the memory with any laſting treaſure, or to make a knowing and a religious chriſtian.

Ask old *Wheatfield* the rich farmer, aſk *Plowdown* your neighbour, or any of his family, who have ſat all their lives under your miniſtry, What they know of the common truths of religion, or of the ſpecial articles of chriſtianity? Deſire them to tell you, What the goſpel is, or what is ſalvation? What are their duties toward God, or what they mean by religion? Who is *Jeſus Chriſt*, or what

what is the meaning of his atonement, or redemption by his blood? Perhaps you will tell me yourſelf, that you have very ſeldom entertained them with theſe ſubjects. Well, enquire of them then what is heaven? Which is the way to obtain it, or what hope they have of dwelling there? Intreat them to tell you wherein they have profited as to holineſs of heart and life, or fitneſs for death. They will ſoon make it appear by their aukward anſwers that they underſtood very little of all your fine diſcourſes and thoſe of your predeceſſor; and have made but wretched improvement of forty years attendance at church. They have now and then been pleaſed perhaps with the muſick of your voice as with the ſound of a ſweet inſtrument, and they miſtook that for devotion; but their heads are dark ſtill, and their hearts earthly, they are mere heathens with a chriſtian name, and know little more of God than their yokes of oxen. In ſhort, *Polyramus*'s auditors have ſome confuſion in their knowledge, but *Fluvio*'s hearers have ſcarce any knowledge at all.

But you will tell me, your diſcourſes are not all made up of harangue; your deſign is ſometimes to inform the mind by a train of well-connected reaſonings, and that all your paragraphs, in their long order, prove and ſupport each other; and though you do not diſtinguiſh your diſcourſe into particulars, yet you have kept ſome inviſible method all the way; and by ſome artificial gradations, you have

have brought your ſermon down to the concluding ſentence.

It may be ſo ſometimes, and I will acknowledge it; but believe me, *Fluvio*, this artificial and inviſible method carries darkneſs with it inſtead of light, nor is it by any means a proper way to inſtruct the vulgar, that is, the bulk of your auditory: Their ſouls are not capable of ſo wide a ſtretch, as to take in the whole chain of your long-connected conſequences; you talk reaſon and religion to them in vain, if you do not make the argument ſo ſhort as to come within their graſp, and give a frequent reſt for their thoughts: You muſt break the bread of life into pieces to feed children with it, and part your diſcourſes into diſtinct propoſitions to give the ignorant a plain ſcheme of any one doctrine, and enable them to comprehend or retain it.

Every day gives us experiments to confirm what I ſay, and to encourage miniſters to divide their ſermons into ſeveral diſtinct heads of diſcourſe. *Myrtilla*, a little creature of nine years old, was at church twice yeſterday: In the morning the preacher entertained his audience with a running oration, and the child could give her parents no other account of it, but that he talked ſmoothly and ſweetly about virtue and heaven. It was *Ergate*'s lot to fulfil the ſervice of the afternoon; he is an excellent preacher, both for the wiſe and for the unwiſe: In the evening *Myrtilla* very prettily entertained her mother with a repetition

tition of the moſt conſiderable parts of the ſermon; for "Here (ſaid ſhe) I can fix my "thoughts upon firſt, ſecondly, and thirdly, "upon the doctrine, the reaſons, and the infe-"rences, and I know what I muſt try to re-"member, and repeat it when my friends ſhall "aſk me: But as for the morning ſermon I "could do nothing but hear it, for I could "not tell what I ſhould get by heart."

THIS manner of talking in a looſe harangue has not only injured our pulpits, but it makes ſeveral eſſays and treatiſes that are written now-a-days leſs capable of improving the knowledge or enriching the memory of the reader. I will eaſily grant that where the whole diſcourſe reaches not beyond a few pages, there is no neceſſity of the formal propoſal of the ſeveral parts, before you handle each of them diſtinctly, nor is there need of ſuch a ſet method: The unlearned and narrow underſtanding can take an eaſy view of the whole, without the author's pointing to the ſeveral parts. But where the eſſay is prolonged to a greater extent, confuſion grows upon the reader almoſt at every page, without ſome ſcheme or method of ſucceſſive heads in the diſcourſe to direct the mind and aid the memory.

IF it be anſwered here, That neither ſuch treatiſes nor ſermons are a mere heap, for there is a juſt method obſerved in the compoſure, and the ſubjects are ranked in a proper order; it is eaſy to reply, That this

method is ſo concealed, that a common reader or hearer can never find it; and you muſt ſuppoſe every one that peruſes ſuch a book, and much more that attends ſuch a diſcourſe, to have ſome good knowledge of the art of logick before he can diſtinguiſh the various parts and branches, the connections and tranſitions of it. To an unlearned eye or ear it appears a mere heap of good things, without any method, form or order; and if you tell your young friends they ſhould get it into their heads and hearts, they know not how to ſet about it.

If we enquire, How it comes to paſs that our modern ingenious writers ſhould affect this manner? I know no juſter reaſon to give for it, than a humorous and wanton contempt of the cuſtoms and preaching of our forefathers; a ſenſible diſguſt taken at ſome of their miſtakes and ill-conduct at firſt tempted a vain generation into the contrary extreme near ſixty years ago; and now even to this day it continues too much in faſhion, ſo that the wiſe as well as the weak are aſhamed to oppoſe it, and are borne down with the current.

Our fathers formed their ſermons much upon the model of doctrine, reaſon, and uſe; and perhaps there is no one method of more univerſal ſervice, and more eaſily applicable to moſt ſubjects, though it is not neceſſary or proper in every diſcourſe: But the very names of doctrine and uſe are become now-a-days ſuch ſtale and old-faſhioned things, that a modiſh

modiſh preacher is quite aſhamed of them; nor can a modiſh hearer bear the ſound of thoſe ſyllables. A direct and diſtinct addreſs to the conſciences of ſaints and ſinners muſt not be named or mentioned, though theſe terms are ſcriptural; leſt it ſhould be hiſſed out of the church like the garb of a round-head or a puritan.

Some of our fathers have multiplyed their particulars under one ſingle head of diſcourſe, and run up the tale of them to ſixteen or ſeventeen. Culpable indeed, and too numerous! But in oppoſition to this extreme, we are almoſt aſhamed in our age to ſay thirdly; and all fourthlys and fifthlys are very unfaſhionable words.

Our fathers made too great account of the ſciences of logick and metaphyſicks, and the formalities of definition and diviſion, ſyllogiſm and method, when they brought them ſo often into the pulpit; but we hold thoſe arts ſo much in contempt and defiance, that we had rather talk a whole hour without order and without edification, than be ſuſpected of uſing logick or method in our diſcourſes.

Some of our fathers neglected politeneſs perhaps too much, and indulged a coarſeneſs of ſtyle, and a rough or aukward pronunciation; but we have ſuch a value for elegancy, and ſo nice a taſte for what we call polite, that we dare not ſpoil the cadence of a period to quote a text of ſcripture in it, nor diſturb the harmony of our ſentences to number or to

name the heads of our diſcourſe. And for this reaſon I have heard it hinted that the name of CHRIST has been baniſhed out of polite ſermons, becauſe it is a monoſyllable of ſo many conſonants and ſo harſh a ſound.

BUT after all, our fathers, with all their defects and with all their weakneſſes, preached the goſpel of *Chriſt* to the ſenſible inſtruction of whole pariſhes, to the converſion of ſinners from the errors of their way, and the ſalvation of multitudes of ſouls. But it has been the late complaint of Dr. *Edwards*, and other worthy ſons of the eſtabliſhed church, that in too many pulpits now-a-days there are only heard ſome ſmooth declamations, while the hearers that were ignorant of the goſpel abide ſtill without knowledge, and the prophane ſinners are prophane ſtill. O that divine grace would deſcend and reform what is amiſs in all the ſanctuaries of the nation!*

* It appears by the date, 1718, at the bottom of this paper in the manuſcript, that it was written more than thirty years ago. The firſt and perhaps the ſecond ſection of it may ſeem now to be grown, in a great meaſure, out of date; but whether the third is not at leaſt as ſeaſonable now as ever, may deſerve ſerious conſideration. The author has, ſince this was drawn up, delivered his ſentiments more fully in the firſt part of that excellent piece entitled, *An humble attempt for the revival of religion, &c.*

CHAP.

CHAP. VII.

OF WRITING BOOKS FOR THE PUBLICK.

IN the explication and diſtinction of words and things by definition and deſcription, in the diviſion of things into their ſeveral parts, and in the diſtribution of things into their ſeveral kinds, be ſure to obſerve a juſt medium. We muſt not always explain and diſtinguiſh, define, divide, and diſtribute, nor muſt we always omit it: Sometimes it is uſeleſs and impertinent, ſometimes it is proper and neceſſary. There is confuſion brought into our argument and diſcourſe by too many or by too few of theſe. One author plunges his reader into the midſt of things without due explication of them; another jumbles together, without diſtinction, all thoſe ideas which have any likeneſs; a third is fond of explaining every word, and coining diſtinctions between ideas which have little or no difference; but each of theſe runs into extremes, for all theſe practices are equal hindrances to clear, juſt, and uſeful knowledge. It is not a long train of rules, but obſervation and good judgment can teach us when to explain, define, and divide, and when to omit it.

IN the beginning of a treatiſe it is proper, and neceſſary ſometimes, to premiſe ſome præcognita, or general principles, which may

ſerve for an introduction to the ſubject in hand, and give light or ſtrength to the following diſcourſe: But it is ridiculous under a pretence of ſuch introductions or prefaces to wander to the moſt remote or diſtant themes, which have no near or neceſſary connection with the thing in hand; this ſerves for no other purpoſe but to make a gaudy ſhew of learning. There was a profeſſor of divinity who began an analytical expoſition of the epiſtle to the *Romans* with ſuch præcognita as theſe: firſt, he ſhewed the excellence of man above other creatures, who was able to declare the ſenſe of his mind by arbitrary ſigns; then he harangued upon the origin of ſpeech; after that he told of the wonderful invention of writing, and enquired into the author of that art which taught us to paint ſounds; when he had given us the various opinions of the learned on this point, and diſtributed writing into its ſeveral kinds, and laid down definitions of them all, at laſt he came to ſpeak of epiſtolary writing, and diſtinguiſhed epiſtles into familiar, private, publick, recommendatory, credential, and what not: Thence he deſcended to ſpeak of the ſuperſcription, ſubſcriptions, &c. and ſome lectures were finiſhed before he came to the firſt verſe of St. *Paul*'s epiſtle. The auditors, being half ſtarved and tired with expectation, dropt away one by one, ſo that the profeſſor had ſcarce any hearer to attend the college or lectures which he had promiſed on that part of ſcripture.

THE rules which *Horace* has given in his *Art of Poetry*, would inſtruct many a preacher and profeſſor of theology, if they would but attend to them. He informs us that a wiſe author, ſuch as *Homer*, who writes a poem of the *Trojan* war, would not begin a long and far diſtant ſtory of *Jupiter*, in the form of a ſwan, impregnating *Leda* with a double egg; from one part whereof *Helen* was hatched, who was married to *Menelaus* a *Greek* general, and then ſtolen from him by *Paris*, ſon of *Priam*, king of *Troy*; which awakened the reſentment of the *Greeks* againſt the *Trojans*.

Nec gemino bellum Trojanum orditur ab ovo.

But the writer, ſays he, makes all proper haſte to the event of things, and does not drag on ſlowly, perpetually turning aſide from his point, and catching at every incident to prolong his ſtory, as though he wanted matter to furniſh out his tale.

Semper ad eventum feſtinat.

Though I muſt confeſs I cannot think *Homer* has always followed this rule in either of his two famous epic poems: But *Horace* does not hear what I ſay. There is alſo another rule near akin to the former.

As a writer or ſpeaker ſhould not wander from his ſubject to fetch in foreign matter from afar, ſo neither ſhould he amaſs together and drag in all that can be ſaid, even on his appointed theme of diſcourſe; but he ſhould

conſider what is his chief deſign, what is the end he hath in view, and then to make every part of his diſcourſe ſubſerve that deſign. If he keep his great end always in his eye, he will paſs haſtily over thoſe parts or appendages of his ſubject which have no evident connection with his deſign; or he will entirely omit them, and haſten continually toward his intended mark, employing his time, his ſtudy, and labour, chiefly on the part of his ſubject which is moſt neceſſary to attain his preſent and proper end.

THIS might be illuſtrated by a multitude of examples; but an author who ſhould heap them together on ſuch an occaſion, might be in danger of becoming himſelf an example of the impertinence he is cautioning others to avoid.

AFTER you have finiſhed any diſcourſe which you deſign for the publick, it would be always beſt, if other circumſtances would permit, to let it ſleep ſome time before you expoſe it to the world, that ſo you may have opportunity to review it with the indifference of a ſtranger, and to make the whole of it paſs under a new and juſt examination: for no man can judge ſo juſtly of his own work, while the pleaſure of his invention and performance is freſh, and has engaged his ſelf-love too much on the ſide of what he has newly finiſhed.

IF an author would ſend a diſcourſe into the world which ſhould be moſt univerſally approved,

approved, he ſhould conſult perſons of very different genius, ſentiment and party, and endeavour to learn their opinions of it: in the world it will certainly meet with all theſe. Set it therefore to view amongſt ſeveral of your acquaintance firſt, who may ſurvey the argument on all ſides, and one may happen to ſuggeſt a correction which is entirely neglected by others; and be ſure to yield yourſelf to the dictates of true criticiſm and juſt cenſure whereſoever you meet with them, nor let a fondneſs for what you have written blind your eyes againſt the diſcovery of your own miſtakes.

When an author deſires a friend to reviſe his work, it is too frequent a practice to diſallow almoſt every correction which a judicious friend ſhall make. He apologizes for this word and the other expreſſion, he vindicates this ſentence, and gives his reaſons for another paragraph, and ſcarce ever ſubmits to correction; and this utterly diſcourages the freedom that a true friend would take in pointing out our miſtakes. Such writers, who are ſo full of themſelves, may go on to admire their own incorrect performances, and expoſe their works and their follies to the world without pity.*

* To cut off ſuch chicanery it may perhaps be the moſt expedient for a perſon conſulted on ſuch an occaſion, to note down in a diſtinct paper, with proper references, the adviſed alterations, referring it the author to make ſuch uſe of them as he, on due deliberation, ſhall think fit.

Horace, in his art of poetry, talks admirably well on this ſubject.

Quintilio ſi quid recitares, corrige, ſodes,
Hoc, aiebat, & hoc; melius te poſſe negares
Bis terque expertum fruſtra; delere jubebat,
Et malè tornatos incudi reddere verſus.
Si defendere delictum, quàm vertere, malles;
Nullum ultrà verbum, aut operam inſumebat inanem,
Quin ſine rivali teque & tua ſolus amares.

Let good *Quintilius* all your lines reviſe,
And he will freely ſay, Mend this and this;
Sir, I have often tried, and tried again,
I'am ſure I can't do better, 'tis in vain:
Then blot out ev'ry word, or try once more,
And file theſe ill-turn'd verſes o'er and o'er:
But if you ſeem in love with your own thought,
More eager to defend, than mend your fault,
He ſays no more, but lets the fop go on,
And rival-free admire his lovely own.

Creech.

If you have not the advantage of friends to ſurvey your writings, then read them over yourſelf, and all the way conſider what will be the ſentence and judgment of all the various characters of mankind upon them: Think what one of your own party would ſay, or what would be the ſenſe of an adverſary:—Imagine what a curious or a malicious man, what

what a captious or an envious critick, what a vulgar or a learned reader would object, either to the matter, the manner, or the ſtyle: And be ſure and think with yourſelf what you yourſelf could ſay againſt your own writing, if you were of a different opinion or a ſtranger to the writer: And by theſe means you will obtain ſome hints whereby to correct and improve your own work, and to guard it better againſt the cenſures of the publick, as well as to render it more uſeful to that part of mankind for whom you chiefly deſign it.

CHAP. VIII.

OF WRITING AND READING CONTROVERSIES.

SECTION I.

OF WRITING CONTROVERSIES.

WHEN a perſon of good ſenſe writes on any controverted ſubject, he will generally bring the ſtrongeſt arguments that are uſually to be found for the ſupport of his opinion; and when that is done he will repreſent the moſt powerful objections againſt it in a fair and candid manner, giving them their full force; and at laſt will put in ſuch an anſwer to thoſe objections as he thinks will diſſipate

diſſipate and diſſolve the force of them: and herein the reader will generally find a full view of the controverſy, together with the main ſtrength of argument on both ſides.

When a good writer has ſet forth his own opinion at large, and vindicated it with its faireſt and ſtrongeſt proofs, he ſhall be attacked by ſome pen on the other ſide of the queſtion; and if his opponent be a wiſe and ſenſible writer, he will ſhew the beſt reaſons why the former opinions cannot be true; that is, he will draw out the objections againſt them in their fulleſt array, in order to deſtroy what he ſuppoſes a miſtaken opinion: and here we may reaſonably ſuppoſe that an opponent will draw up his objections againſt the ſuppoſed error in a brighter light and with ſtronger evidence than the firſt writer did, who propounded his opinion, which was contrary to thoſe objections.

If in the third place the firſt writer anſwers his opponent with care and diligence, and maintains his own point againſt the objections which were raiſed in the beſt manner; the reader may then generally preſume, that in theſe three pieces he has a complete view of the controverſy; together with the moſt ſolid and powerful arguments on both ſides of the debate.

But when a fourth, and fifth, and ſixth volume appears in rejoinders and replies, we cannot reaſonably expect any great degrees of light to be derived from them; or that much further

ſurther evidences for truth ſhould be found in them: And it is ſufficiently evident from daily experience that many miſchiefs attend this prolongation of controverſies among men of learning, which, for the moſt part, do injury to the truth, either by turning the attention of the reader quite away from the original point to other matters, or by covering the truth with a multitude of occaſional incidents and perplexities, which ſerve to bewilder rather than guide a faithful enquirer.

SOMETIMES, in theſe latter volumes, the writers on both ſides willl hang upon little words and occaſional expreſſions of their opponent, in order to expoſe them, which have no neceſſary connection with the grand point in view, and which have nothing to do with the debated truth.

SOMETIMES they will ſpend many a page in vindicating their own character, or their own little ſentences or accidental expreſſions, from the remarks of their opponent, in which expreſſions or remarks the original truth has no concern.

AND ſometimes again you ſhall find even writers of good ſenſe, who have happened to expreſs themſelves in an improper and indefenſible manner, led away by the fondneſs of ſelf-love to juſtify thoſe expreſſions, and vindicate thoſe little lapſes they were guilty of, rather than they will condeſcend to correct thoſe little miſtakes, or recall thoſe improper expreſſions. O that we would put off

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our pride, our ſelf-ſufficiency, and our infallibility, when we enter into a debate of truth. But if the writer is guilty of mingling theſe things with his grand argument, happy will that reader be who has judgment enough to diſtinguiſh them, and to neglect every thing that does not belong to the original theme propoſed and diſputed.

YET here it may be proper to put in one exception to this general obſervation or remark, namely, When the ſecond writer attacks only a particular or collateral opinion which was maintained by the firſt, then the fourth writing may be ſuppoſed to contain a neceſſary part of the complete force of the argument, as well as the ſecond and third, becauſe the firſt writing only occaſionally or collaterally mentioned that ſentiment which the ſecond attacks and oppoſes; and in ſuch a caſe the ſecond may be eſteemed as the firſt treatiſe on that controverſy. It would take up too much time ſhould we mention inſtances of this kind which might be pointed to in moſt of our controverſial writers, and it might be invidious to enter into the detail.*

* Upon this it may be remarked farther, that there is a certain ſpirit of modeſty and of benevolence which never fails to adorn a writer on ſuch occaſions, and which generally does him much more ſervice in the judgment of wiſe and ſenſible men, than any poignancy of ſatire with which he might be able to animate his productions; and as this always appears amiable, ſo is it peculiarly charming when the opponent ſhews that pertneſs and petulancy which is ſo very common on ſuch occaſions. When a writer, inſtead of purſuing with eager reſentment the antagoniſt that has given him ſuch provocation, calmly attends to the main queſtion in debate, with a noble negligence

SECTION II.

OF READING CONTROVERSIES.

WHEN we take a book into our hands wherein any doctrine or opinion is printed in a way of argument, we are too often ſatisfied and determined before-hand whether it be right or wrong; and if we are on the writer's ſide, we are generally tempted to take his arguments for ſolid and ſubſtantial. And thus our own former ſentiment is eſtabliſhed more powerfully, without a ſincere ſearch after truth.

IF we are on the other ſide of the queſtion, we then take it for granted that there is nothing of force in theſe arguments, and we are ſatisfied with a ſhort ſurvey of the book, and are ſoon perſuaded to pronounce miſtake, weakneſs and inſufficiency concerning it.—Multitudes of common readers, who are fallen into any error, when they are directed and adviſed to read a treatiſe that would ſet them right, read it with a ſort of diſguſt which they

negligence of thoſe little advantages which ill-nature and ill-manners always give, he acquires a glory far ſuperior to any trophies which wit can raiſe. And it is highly probable, that the ſolid inſtruction his pages may contain will give a continuance to his writings far beyond what tracts of peeviſh controverſy are to expect, of which the much greater part are borne away into oblivion by the wind they raiſe, or burned in their own flames.

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have before entertained; they ſkim lightly over the arguments, they neglect or deſpiſe the force of them, and keep their own concluſion firm in their aſſent, and thus maintain their error in the midſt of light, and grow incapable of conviction.

But if we would indeed act like ſincere ſearchers of the truth, we ſhould ſurvey every argument with a careful and unbiaſſed mind, whether it agree with our former opinion, or no: We ſhould give every reaſoning its full force, and weigh it in our ſedateſt judgment. Now the beſt way to try what force there is in the arguments which are brought againſt our own opinions, is to ſit down and endeavour to give a ſolid anſwer, one by one, to every argument which the author brings to ſupport his own doctrine: And in this attempt if we find there ſome arguments which we are not able to anſwer fairly to our own minds, we ſhould then begin to bethink ourſelves whether we have not hitherto been in a miſtake, and whether the defender of the contrary ſentiments may not be in the right. Such a method as this will effectually forbid us to pronounce at once againſt thoſe doctrines and thoſe writers, which are contrary to our ſentiments; and we ſhall endeavour to find ſolid arguments to refute their poſitions, before we intirely eſtabliſh ourſelves in a contrary opinion.

Volatilis had given himſelf up to the converſation of the free-thinkers of our age, upon

upon all ſubjects; and being pleaſed with the wit, and appearance of argument, in ſome of our modern deiſts, had too eaſily deſerted the chriſtian faith, and gone over to the camp of the infidels. Among other books which were recommended to him, to reduce him to the faith of the goſpel, he had Mr. *John Reynolds's three Letters to a Deiſt* put into his hand, and was particularly deſired to peruſe the third of them with the utmoſt care, as being an unanſwerable defence of the truth of chriſtianity. He took it in hand, and after having given it a ſhort ſurvey, he told his friend he ſaw nothing in it but the common arguments which we all uſe to ſupport the religion in which we had been educated: But they wrought no conviction in him, nor did he ſee ſufficient reaſon to believe that the goſpel of *Chriſt* was not a piece of enthuſiaſm, or a mere impoſture.

Upon this the friend, who recommended Mr. *Reynolds*'s three letters to his ſtudy, being confident of the force of truth which lay there, intreated *Volatilis* that he would ſet himſelf down with diligence, and try to anſwer Mr. *Reynolds*'s third letter in vindication of the goſpel; and that he would ſhew, under every head, how the ſeveral ſteps which were taken in the propagation of the chriſtian religion might be the natural effects of impoſture or enthuſiaſm; and conſequently that it deſerves no credit amongſt men.

Volatilis

VOLATILIS undertook the work, and after he had entered a little way into it, found himſelf ſo bewildered, and his arguments to prove the apoſtles either enthuſiaſts or impoſtures ſo muddled, ſo perplexed, and ſo inconcluſive, that by a diligent review of this letter to the deiſts, at laſt he acknowledged himſelf fully convinced that the religion of *Jeſus* was divine: For that chriſtian author had made it appear it was impoſſible that that doctrine ſhould have been propagated in the world by ſimplicity or folly, by fraud or falſehood; and accordingly he reſigned his ſoul up to the goſpel of the bleſſed *Jeſus*.

I FEAR there have been multitudes of ſuch unbelievers as *Volatilis*; and he himſelf has confeſſed to me, that even his moſt rational friends would be conſtrained to yield to the evidence of the chriſtian doctrine, if they would honeſtly try the ſame method.

A

DISCOURSE

ON

THE EDUCATION

OF

CHILDREN AND YOUTH.

INTRODUCTION.

OF THE IMPORTANCE OF EDUCATION, AND THE DESIGN OF THIS DISCOURSE, WITH A PLAN OF IT.

THE children of the preſent age are the hope of the age to come. We who are now acting our ſeveral parts in the buſy ſcenes of life are haſting off the ſtage apace: Months and days are ſweeping us away from the buſineſs and the ſurface of this earth, and continually laying ſome of us to ſleep under ground. The circle of thirty years will plant another generation in our room: Another ſet of mortals will be the chief actors in all the greater and leſſer affairs of this life, and will fill the world with bleſſings or with miſchiefs, when our heads lie low in the duſt.

SHALL

SHALL we not then conſider with ourſelves, What can we do now to prevent thoſe miſchiefs, and to entail bleſſings on our ſucceſſors? What ſhall we do to ſecure wiſdom, goodneſs, and religion, amongſt the next generation of men? Have we any concern for the glory of God in the riſing age? Any ſolicitude for the propagation of virtue and happineſs to thoſe who ſhall ſtand up in our ſtead? Let us then hearken to the voice of GOD and *Solomon*, and we ſhall learn how this may be done: the all-wiſe God and the wiſeſt of men join to give us this advice: *Train up a child in the way that he ſhould go, and when he is old he will not depart from it.* The ſenſe of it may be expreſſed more at large in this propoſition, namely, *Let children have a good education given them in the younger parts of life, and this is a moſt likely way to eſtabliſh them in virtue and piety in their elder years.*

IN this diſcourſe I ſhall not enter into any enquiries about the management of children in the two or three firſt years of their life: I leave that tender age entirely to the care of the mother and the nurſe; yet not without a wiſh that ſome wiſer and happier pen would give advice or friendly notice to nurſes and mothers of what they ought to avoid, and what they ought to do in thoſe early ſeaſons: And indeed they may do much towards the future welfare of thoſe young buds and bloſſoms, thoſe leſſer pieces of human nature which are their proper charge. Some of the ſeeds of

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virtue and goodneſs may be conveyed almoſt into their very conſtitution betimes, by the pious prudence of thoſe who have the conduct of them: and ſome forward vices may be nipped in the very bud, which in three years time might gain too firm a root in their heart and practice, and might not eaſily be plucked up by all the following care of their teachers.

But I begin with children when they can walk and talk, when they have learned their mother tongue, when they begin to give ſome more evident diſcoveries of their intellectual powers, and are more manifeſtly capable of having their minds formed and moulded into knowledge, virtue, and piety.

Now the firſt and moſt univerſal ingredient which enters into the education of children, is an inſtruction of them in thoſe things which are neceſſary and uſeful for them in their rank and ſtation, and that with regard to this world and the world to come.

I limit theſe inſtructions, eſpecially ſuch as relate to this world, by the ſtation and rank of life in which children are born and placed by the providence of God. Perſons of better circumſtances in the world ſhould give their ſons and their daughters a much larger ſhare of knowledge, and a richer variety of inſtruction, than meaner perſons can or ought. But ſince every child that is born into this world hath a body and a ſoul, ſince its happineſs or miſery in this world and the next depends very much upon its inſtructions and knowledge, it hath

hath a right to be taught by its parents, according to their beſt ability, ſo much as is neceſſary for its well-being both in ſoul and body here and hereafter.

It is true that the great God our creator hath made us reaſonable creatures: We are by nature capable of learning a million of objects: But as the ſoul comes into the world it is unfurniſhed with knowledge: We are born ignorant of every good and uſeful thing: We know not God, we know not ourſelves, we know not what is our duty and our intereſt, nor where lies our danger: and, if left entirely to ourſelves, ſhould probably grow up like the brutes of the earth; we ſhould trifle away the brighter ſeaſons of life in a thouſand crimes and follies, and endure the fatigues and burdens of it ſurrounded with a thouſand miſeries; and at laſt we ſhould periſh and die without knowledge and hope, if we have no inſtructors.

All our other powers of nature, ſuch as the will and the various affections, the ſenſes, the appetites, and the limbs, would become wild inſtruments of madneſs and miſchief if they are not governed by the underſtanding: and the underſtanding itſelf would run into a thouſand errors, dreadful and pernicious, and would employ all the other powers in miſchief and madneſs, if it hath not the happineſs to be inſtructed in the things of God and men. And who is there among all our fellow-creatures ſo much obliged to beſtow this inſtruction

inſtruction on us as the perſons who, by divine providence, have been the inſtruments to bring us into life and being? It is their duty to give their young offspring this benefit of inſtruction as far as they are able, or at leaſt to provide ſuch inſtructors for them, and to put their children under their care.

HERE let us therefore enquire what are the ſeveral things in which children ſhould be inſtructed; and upon a due ſurvey we ſhall find the moſt important things which children ought to learn and know are theſe which follow.

SECTION I.

OF INSTRUCTING CHILDREN IN RELIGION.

RELIGION, in all the parts of it, both what they are to believe and what they are to practiſe, is moſt neceſſary to be taught. I mention this in the firſt place, not only becauſe it is a matter of the higheſt importance, and of moſt univerſal concern to all mankind, but becauſe it may be taught even in theſe very early years of life. As ſoon as children begin to know almoſt any thing, and to exerciſe their reaſon about matters that lie within the reach of their knowledge, they may be brought to know ſo much of religion as is neceſſary

neceſſary for their age and ſtate. For inſtance,

1. YOUNG children may be taught that there is a God, a great and almighty God, who made them, and who gives them every good thing. That he ſees them every where, though they cannot ſee him, and that he takes notice of all their behaviour.

2. THEY muſt be told what they ſhould do, and what they ſhould avoid, in order to pleaſe God. They ſhould be taught in general to know the difference between good and evil. They may learn that it is their duty to fear, and love, and worſhip God; to pray to him for what they want, and to praiſe him for what they enjoy; to obey their parents; to ſpeak truth, and to be honeſt and friendly to all mankind; and to ſet a guard upon their own appetites and paſſions: and that to neglect theſe things, or to do any thing contrary to them, is ſinful in the ſight of God.

3. THEIR conſciences are capable of receiving conviction when they have neglected theſe duties, or broken the commands of God or of their parents; and they may be made ſenſible that the great and holy God, who loves the righteous and beſtows bleſſings upon them, is angry with thoſe who have broken his commands and ſinned againſt him, and therefore that they themſelves are become ſubject to his diſpleaſure.

4. THEY may be told that there is another world after this, and that their ſouls do not die

die when their bodies die: that they ſhall be taken up into heaven, which is a ſtate of pleaſure and happineſs, if they have been good and holy in this world: but if they have been wicked children they muſt go down to hell, which is a ſtate of miſery and torment.

5. You may alſo inform them that though their bodies die and are buried, yet God can and will raiſe them to life again: and that their body and ſoul together muſt be made happy or miſerable according to their behaviour in this life.

6. They may be taught that there is no way for ſuch ſinful creatures as we are to be received into God's favour, but for the ſake of *Jeſus Chriſt* the ſon of God, who came down from heaven into our world, and lived a life of pure and perfect holineſs, and ſuffered death, to reconcile ſinners to the great and holy God, who is offended by the ſins of men; and now lives in heaven to plead for mercy for them: and that as this *Jeſus Chriſt* is the only reconciler between God and man, ſo all their hope muſt be placed in him.

7. They may be taught that their very natures are ſinful; they may be convinced that they are inclined naturally to do evil; and they ſhould be informed that it is the *Holy Spirit* of God who muſt cure the evil temper of their own ſpirits, and make them holy and fit to dwell with God in heaven.

8. They ſhould alſo be inſtructed to pray to God, that for the ſake of *Jeſus Chriſt*, the great

mediator or reconciler, he would pardon their sins past, and help them by his Spirit to love and serve him with zeal and faithfulness for the time to come: That he would bestow all necessary blessings upon them in this world, and bring them safe at last to his heavenly kingdom.

9. In the last place they should be informed that our blessed Saviour has appointed two ordinances to be observed by all his followers to the end of the world, which are usually called sacraments.

The one is baptism, wherein persons are to be washed with water in the name of the Father, the Son, and the Holy Spirit, to signify their being given up to *Christ* as his disciples or professors of christianity; and as an emblem of that purity of heart and life, which, as such, they must aim at and endeavour after.

The other is the Lord's supper, wherein bread is broken and wine is poured out and distributed to be eaten and drunk by christians, in remembrance of the body of *Christ*, which was put to a bloody death as a sacrifice to obtain pardon for the sins of men.

The first of these, namely, baptism, is but once to be administered to any person; but the last, namely, the Lord's supper, is to be frequently performed, to keep us always in mind of the death of *Christ* till he comes again from heaven to judge the world.

This is the sum and substance of the christian religion, drawn out into a very few plain articles: and I think a child of common capacity,

pacity, who is arrived at three or four years of age, may be taught some part of these articles, and may learn to understand them all at seven, or eight, or nine; at least so far as is needful for all his own exercises of devotion and piety. As his age increases, he may be instructed more at large in the principles and practices of our holy religion, as I shall shew more particularly in the third section.

SECTION II.

THE EXERCISE AND IMPROVEMENT OF THEIR NATURAL POWERS.

HAVING mentioned religion as the principal thing in which children should be instructed, I proceed to say in the second place, that children should be taught the true use, the exercise and improvement of their natural powers: and we may, for order sake, distinguish these into the powers of the body and those of the mind. Now though nature give these powers and faculties, yet it is a good education that must instruct us in the exercise and improvement of them; otherwise, like an uncultivated field, they will be ever barren and fruitless, or produce weeds and briers instead of herbs and corn.

AMONG the powers of the mind which are to be thus cultivated we may reckon the understanding, the memory, the judgement, the faculty of reasoning, and the conscience.

TEACH them to use their understanding aright. Persuade them to value their understanding as a noble faculty, and allure them to seek after the enrichment of it with a variety of knowledge. Let no day escape without adding some new ideas to their understanding, and giving their young unfurnished minds some further notion of things.

ALMOST every thing is new to a child, and novelty will entice them onward to new acquisitions: Shew them the birds, the beasts, the fishes and insects, trees, herbs, fruits, and all the several parts and properties of the vegetable and the animal world: Teach them to observe the various occurrences in nature and providence, the sun, moon and stars, the day and night, summer and winter, the clouds and the sky, the hail, snow and ice, winds, fire, water, earth, air, fields, woods, mountains, rivers, &c. Teach them that the great God made all these things, and that his providence governs them all. Acquaint a child also with domestic affairs, so far as is needful, and with the things that belong to the civil and the military life, the church and the state, with the works of God and the works of men. A thousand objects that strike their eyes, their ears, and all their senses, will furnish out new matter for their curiosity and your instructions.

THERE are some books which are published in the world, wherein a child may be delightfully led into the knowledge of a great number

number of these things by pictures or figures of birds, beasts, &c. well graven with their names under them; this will much assist the labour of the teacher, and add to the pleasure of children in their daily learning.

You who instruct them should allure their young curiosity to ask many questions, encourage them in it, and gratify their enquiries, by giving them the best and most satisfactory answers you can frame, and accommodate all your language to their capacity.

Give them, as far as possible, clear ideas of things, and teach them how to distinguish one thing from another by their different appearances, by their different properties, and by their different effects. Shew them how far some things agree with others, and how far they differ from them; and above all things teach them, as far as their young understandings will admit, to distinguish between appearances and realities, between truth and falsehood, between good and evil, between trifles and things of importance; for these are the most valuable pieces of knowledge and distinction which can be lodged in the young understandings of children.

2. The memory is another faculty of the soul which should be cultivated and improved. Endeavour carefully to impress on their minds things of worth and value: such are, short and useful and entertaining stories, which carry in them some virtue recommended, some vice ridiculed or punished, various human and

divine truths, rules of piety and virtue, precepts of prudence, &c. Repeat theſe things often to them, by day and by night, teach them theſe things in verſe and in proſe, rehearſe them in their ears at all proper ſeaſons, and take occaſion to make them repeat theſe things to you.

Be ſolicitous to know what it is they learn when they are out of your ſight, and take good care that their memories be not charged with trifles and idle trumpery. The memory is a noble repoſitory or cabinet of the ſoul; it ſhould not be filled with rubbiſh and lumber. Silly tales and fooliſh ſongs, the conundrums of nurſes, and the dull rhymes that are ſung to lull children aſleep, or to ſooth a froward humour, ſhould be generally forbid to entertain thoſe children where a good education is deſigned. Something more innocent, more ſolid, and more profitable, may be invented, inſtead of theſe fooleries. If it were poſſible, let a very few things be lodged in the memory of children which they need to forget when they are men.

The way to ſtrengthen and improve the memory is to put it upon daily exerciſe. I do not mean young children ſhould be kept ſo cloſe to their book as to be crammed with leſſons all the day long, and made to receive and ſuſtain a heavy load every hour. The powers of the ſoul (eſpecially ſuch as act in cloſe concert with the body, and are ſo much aided by the brain) may be overburdened and injured,

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as well as the limbs: the mind may be perplexed and confounded, the head may be overſtrained and weakened, and the health impaired in thoſe tender years of life, by an impoſition on the memory: the teachers of children ſhould have ſome prudence to diſtinguiſh their ages and their ſeveral capacities: they ſhould know how to avoid extremes.

But in general it may be ſaid, that the powers of the mind, as well as thoſe of the body, grow ſtronger by a conſtant and moderate exerciſe. Every day let the memory of a child be intruſted with ſomething new; every day let ſome leſſons be learnt: and every Lord's day, at leaſt, even in their youngeſt years, let them learn by heart ſome one text of ſcripture, (chiefly that on which the miniſter preaches.) This will grow up in time to a conſiderable treaſure of ſcriptural knowledge, which will be of unſpeakable uſe to them in the chriſtian life. I have known children, who, from their early years, have been conſtantly trained up and taught to remember a few ſentences of a ſermon, beſides the text, and by this means have grown up by degrees to know all the diſtinct parts and branches of a diſcourſe, and in time to write down half the ſermon after they came home, to their own conſolation and the improvement of their friends: whereas thoſe who have never been tanght to uſe their memories in their younger parts of life, loſe every thing from their thoughts when it is paſt off from their ears,

ears, and come home from noble and edifying diſcourſes, pleaſed (it may be) with the tranſient ſound, and commending the preacher, but uninſtructed, unimproved, without any growth in knowledge or piety.

3. The judgment is another natural power of the mind which ſhould be exerciſed and improved in children. They ſhould be taught to paſs no judgment on men or things raſhly or ſuddenly, but to withhold their judgment till they ſee ſufficient reaſon to determine them. To this end, ſhew them, in little common inſtances, how often they are deceived when they judge on a ſudden, without due conſideration, and how often they are forced to change their opinions. Put them in mind how ſoon they have found themſelves miſtaken when they have given their opinion too haſtily. This will make them cautious and afraid of being ſo raſh, either in praiſing one thing or in condemning another.

Teach them to judge not merely by outward ſhew and appearance, but by ſearching things to the bottom. Convince them that every man who hath fine clothes is not rich; and that every man who talks hard words is not wiſe or learned; that every one who wears a red coat is not a ſoldier; nor is every perſon good-humoured who ſpeaks very complaiſant things in company. Take frequent occaſion to ſhew them how frequently they will be miſtaken if they judge immediately by outward appearances of things.

Tell

TELL them that they muſt not judge of things by cuſtom, nor by the common opinions of the multitude, nor by the practices of the rich and the great; for all theſe things may deceive them: but that they muſt judge of things merely by reaſon, except in matters of religion, and there they muſt judge rather by ſcripture, or the word of God. Let them know that cuſtoms change and alter, and the cuſtoms of one age, or of one nation, differ greatly from thoſe of another; but that the nature and reaſon of things is ſtill the ſame, and that ſcripture is the conſtant and unchangeable rule of our religion.

To confirm this, let them be informed that it was the cuſtom of our anceſtors in *England*, and it is now the cuſtom in *France* and *Spain*, to ſay their prayers in *Latin*, and to worſhip images: but it is a ſinful cuſtom, though all the multitudes of the common people agree in it, and though the great and rich practiſe it alſo. Nor is our preſent cuſtom in *Great-Britain* of praying in *Engliſh*, and worſhipping no images, to be eſteemed the right way of worſhip becauſe it is the cuſtom of the nation, but becauſe it is agreeable to the word of God, which forbids us to worſhip images or to pray in an unknown tongue.

TAKE every occaſion to guard them againſt prejudices, and paſſing a judgment on men or things upon inſufficient grounds.

4. THE reaſoning powers of the mind ſhould be cultivated and improved in children.

This is very near akin to the former, and therefore I ſhall be very brief here.

WHENSOEVER children give you their opinion of any thing, aſk them to give you alſo the reaſon why they are of that opinion: whenſoever they deſire or wiſh for any thing, or ſhew an averſion to it, enquire what is the reaſon of their deſire or averſion: when they have done any thing of their own will, aſk them the reaſon why they did it: and when you do any thing that is for their good, ſhew them the reaſon why you do it, and convince them that it was fit and neceſſary to be done, though perhaps it was not ſo pleaſing to them.

BY calling their young reaſon thus into exerciſe, you will teach them wiſdom betimes: you will awaken manly thoughts with in them, and ſoon lead them to a rational and manly conduct in their childiſh years: by this means alſo you will always have a handle to take hold of in order to perſuade them to their duty, and to ſave them from miſchief. But if their reaſoning powers be neglected, you will train them up like the horſe and the mule who have no underſtanding; they will grow like brutes in the ſhape of men, and reaſon will have but little power over them in the following parts of life.

5. CONSCIENCE is another natural power of the ſoul, wherein the principles of virtue and rules of duty to God and man are to be laid up: It is ſomething within us that calls us to account for our faults, and by which we

we paſs a judgment concerning ourſelves and all our actions.

CHILDREN have a conſcience within them, and it ſhould be awakened early to its duty. They ſhould be taught to reflect and look back upon their own behaviour, to call themſelves often to account, to compare their deeds with theſe good rules and principles laid up in their minds, and to ſee how far they have complied with them, and how far they have neglected them. Parents ſhould teach their children to pay a religious reſpect to the inward dictates of virtue within them, to examine their actions continually by the light of their own conſciences, and to rejoice when they can approve themſelves to their own minds, that they have acted well according to the beſt of their knowledge: they ought alſo to attend to the inward reproofs of conſcience, and mourn and be aſhamed and repent when they have ſinned againſt their light. It is of admirable uſe toward all the practices of religion and every virtue, to have a conſcience well ſtored with good principles, and to be always kept tender and watchful; it is proper that children ſhould learn to reverence and obey this inward monitor betimes, that every wilful ſin may give their conſciences a ſenſible pain and uneaſineſs, and that they may be diſpoſed to ſacrifice every thing elſe to conſiderations of conſcience, and to endure any extremities rather than act contrary to it.

I PROCEED, in the next place, to conſider the ſeveral powers of the body, which ought to be regulated and managed by the due inſtruction of children in their younger years. Now, as the God of nature has given children eyes, and tongues, and feet, and arms, and hands, it is expedient that parents ſhould teach their children the proper uſe of them.

1. THE God of nature has given them eyes. Let their parents teach them to uſe theſe eyes aright. Would it be amiſs in me here to give a hint or two of this kind? May not children be warned againſt a ſtaring look, againſt ſtretching their eye-lids into a glare of wildneſs? May they not be forbid to look aſide on any object in a ſquinting manner, when their faces are turned another way? Should they not be inſtructed to look directly with their face turned to the thing they look at? May they not be tanght with due courage to look in the face of the perſon they ſpeak to, yet with an humble, modeſt aſpect, as befits a child? A becoming courage and a becoming modeſty dwell much in the eye.

SOME children ſhould be often admoniſhed to lay aſide a gloomy and a frowning look, a ſcowling air, an uneaſy and forbidding aſpect. They ſhould be taught to ſmooth the ruffles of their brow, and put on a lively, pleaſing, and chearful countenance among their friends: Some there are who have all theſe graces by nature, but thoſe who have them not

not may be corrected and ſoftened by the care of parents in their younger years.*

2. LET parents teach children to uſe their tongues properly and agreeably; not only to ſpeak, but to pronounce their words plain and diſtinct. Let them be inſtructed to keep due and proper diſtances between their words and ſentences; and not ſpeak in a ſwift hurry, with a tumult of ſyllables and clutter upon their lips, which will ſound like a foreign gibberiſh, and never be underſtood: nor ſhould they draul out their words in a ſlow long tone, which is equally ungraceful and diſagreeable.

THERE are two other common faults in ſpeaking, and where they are found they ſhould be corrected early in children.

THE one is liſping, which is a pronunciation of the letter S or Z or C before E and I, as though it were TH. Thus inſtead of *Spice* they cry *Thpithe*, inſtead of *Ceaſe* they ſay *Theathe*. This may be cured by teaching them to pronounce a few ſuch words as theſe, where the ſound of the letter S prevails, with their teeth ſhut cloſe: and by forbidding them to put their tongue between

* It may here be recollected by the way, that a gloomineſs of aſpect does not always ariſe from a malignity of temper but ſometimes from fear of diſpleaſing and incurring reproof; and is therefore often to be removed by ſpeaking kindly to children, and encouraging them with expreſſions of candour and tenderneſs. To know how, in ſuch caſes, to divert a child, and make him chearful and happy in the company of a parent, is none of the leaſt important cares of education.

their

their teeth at any time except when *th* is to be pronounced.

The other fault is ſtammering, which I ſuppoſe may be commonly prevented or cured by teaching children not to ſpeak much, and to ſpeak ſlow always; and they ſhould be warned againſt all anger, or haſtineſs, or eagerneſs of ſpirit; for ſuch a temper will throw out their words faſter than the organs of ſpeech can accommodate themſelves to form the ſyllables, and thus bring a hurry and confuſion into their ſpeech: And they ſhould alſo gain a good degree of courage or becoming aſſurance, and not ſpeak with much concern or fear, for fear will ſtop the organs of ſpeech and hinder the formation of words.

But I inſiſt no longer on the uſe of the tongue in ſpeaking.

3. As God hath given them feet, let parents teach them to ſtand firm and ſtrong, and to walk in a becoming and decent manner, without waddling from ſide to ſide, without turning either or both of their feet inward, without little jerks in their motion, or long ſtrides, or any of thoſe aukwardneſſes which continue with many perſons to old age, for want of having theſe irregularities corrected when they were young. Children ſhould be indulged in their ſports ſometimes, in running ſwiftly, and in leaping where there is no danger, in order to exerciſe their limbs, and make them pliant, nimble, ſtrong, and active on all occaſions.

4. As

4. As to their arms and hands, they were formed, not to lie folded in their boſom, but to be engaged in ſome uſeful work; and ſometimes, with due moderation, in robuſt and hardy exerciſe and toil; not ſo as to overſtrain their joints, but to acquire firmneſs of ſtrength by exerciſe.

And more eſpecially thoſe who are to get their bread by their hands, ſhould be inured to toilſome and vigorous labours almoſt from their infancy: they ſhould be accuſtomed to work in heat and cold, and to bear rougher exerciſes and fatigues of body, that they may be fit to endure hardſhips and go through thoſe difficulties which their ſtation of life may call them to, without any injury or inconvenience. And it is deſirable that the ſons of all families ſhould be in ſome degree inured to ſuch difficulties as theſe, which men of all ranks are ſometimes called to encounter.

If ſome fond and tender mothers had brought up their children in this hardy manner, they had not now, in all human probability, been mourning over their graves. In their younger years they would ſcarce let them ſet the ſole of their foot to the ground, nor ſuffer the wind to blow upon them: thus they grew up in a ſtate of tenderneſs and infirmity, ſickly and feeble creatures: a ſudden heat or a cold ſeized them; their natures, which were never accuſtomed to bear hardſhip, were unable to reſiſt the enemy; a fever kindled in their blood, or a catarrh or cough

injured

injured their lungs, and early buried their parents' hopes in the duſt.

Thus have I finiſhed the ſecond general head of inſtruction; that is, children ſhould be inſtructed to exerciſe and improve their natural powers both of mind and body: And this is one neceſſary part of a good education, which parents and other teachers ſhould attend to betimes.

SECTION III.

SELF-GOVERNMENT.

CHILDREN ſhould be inſtructed in the art of ſelf-government. They ſhould be taught, as far as poſſible, to govern their thoughts; to uſe their wills, to be determined by the light of their underdandings, and not by headſtrong and fooliſh humour; they ſhould learn to keep the lower powers of nature under the command of their reaſon: they ſhould be inſtructed to regulate their ſenſes, their imagination, their appetites, and their paſſions. Let it be obſerved that I ſpeak of theſe things, in this place, not as a part of religion, though they are an important part of it, but give it as a direction exceeding uſeful to all the purpoſes of human life in this world.

1. THEIR

1. THEIR thoughts and fancies ſhould be brought under early government. Children ſhould be taught, as far as poſſible, to keep their thoughts and attention fixed upon what is their proper buſineſs; and to withhold them from roving and wandering away from the work in which they are engaged. Many children have ſuch wild fluttering fancies that they will not be eaſily confined to fix upon one object for any conſiderable time: every flying feather, every motion of any perſon or thing that is near them, every ſound, or noiſe, or ſhadow, calls them away from their duty. When they ſhould employ their eyes on their book or their work, they will be gazing at every thing beſides their taſk; they muſt riſe often to the window to ſee what paſſes abroad, when their buſineſs lies within.

THIS volatile humour, if not gently altered and wiſely corrected in early years, will have an unhappy influence to hinder them for ever from attaining any great excellence in whatſoever buſineſs they undertake. Children ſhould be taught, therefore, to call in their wandering thoughts, and bind them to the work in hand, till they have gone through it and finiſhed it.

YET this ſort of wandering folly ſhould not be chaſtiſed ſeverely in young children, nor ſhould it be ſubdued with violence by too cloſe and rigorous a confinement to many long hours of labour or ſtudy in that early and tender part of life; ſuch a conduct might break or overwhelm

overwhelm an active and ſprightly genius, and deſtroy all thoſe ſeeds of curioſity which promiſe well for maturer years: but proper and agreeable methods ſhould be uſed to perſuade and incline the young learner to attend to his preſent employment. It is far better to fix the thoughts to duty by allurement than by ſeverity: but ſome way or other it ought to be endeavoured, at leaſt, in a good degree.

THIS fixedneſs of the mind and active powers is not only of great ſervice to attain uſeful knowledge, or to learn any buſineſs in common life, but it is of conſiderable advantage in religion, in attendance on divine worſhip, either prayer, preaching, or meditation, where the mind is ſubject to a thouſand diſtractions for want of being taught to fix the attention in younger years. Perſons who have well learned the art of governing their thoughts, can purſue a train of thinking while they walk through the ſtreets of *London*, nor will all the noiſe and hurry of that buſy place break the thread of their meditations. A happy attainment this, and a felicity which but few arrive at!

2. CHILDREN ſhould be alſo inſtructed to govern their inclinations and wiſhes, and to determine their wills and their choice of things, not by humour and wild fancy, but by the dictates of reaſon. Some perſons, even in their mature years, can give no other account why they chooſe and determine to do this or that, but becauſe they have a fancy for it and they will do it. I will, becauſe I will,

ſerves

ſerves inſtead of all other reaſons. And in the ſame manner they manage their refuſal or diſlike of any thing. I hate to do this thing; I will not go to this place, nor do that work; I am reſolved againſt it; and all from mere humour. This is a conduct very unbecoming a reaſonable creature; and this folly ſhould be corrected betimes in our early parts of life, ſince God has given us underſtanding and reaſon to be the guide of our reſolutions, and to direct our choice and all our actions.

3. APPETITE is another thing which ſhould be put under ſtrict government, and children ſhould be taught betimes to reſtrain it. That of the taſte is the firſt thing that gets the aſcendant in our younger years, and a guard ſhould be ſet upon it early. What an unbecoming thing is it for children to be craving after every diſh that comes to a table! And this they will generally do if they have never been taught to bridle their craving. They muſt eat of all the pickles and ſauces and high-ſeaſoned meats, and gorge themſelves with a medley of inconſiſtent dainties; and without any reſtraint, leſt little maſter ſhould be froward, or leſt miſs ſhould grow out of humour with her dinner. How often do they make a foul inroad on their health by exceſs of eating, being tempted further than nature requires by every luſcious bit which is within their ſight! How frequently doth this indulgence vitiate their ſtomach, ruin their conſtitution, weaken the ſprings of nature, and deſtroy the powers

of

of animal life betimes! How many graves are filled, and funeral vaults crouded with little carcaſes, which have been brought to untimely death by the fooliſh fondneſs of a parent or a nurſe, giving the young creatures leave to eat every thing they deſire! Or if they happen, by ſtrength of conſtitution, to ſurvive this peſtilence, how often do they grow up young gluttons, and place their happineſs in the ſatisfactions of the taſte! They are deaf to all the rules of virtue and abſtinence all their lives, becauſe they were never taught to deny themſelves when they were young. O! it is a mean and ſhameful thing to be a ſlave to our taſte, and to let this brutal appetite ſubdue reaſon and govern a man. But if appetites muſt be gratified in a child, they will grow ſtrong in the years of youth, and a thouſand to one but they overpower the man alſo.

Let but fond parents humour their little offspring, and indulge their children to ſip wine frequently, and they will generally grow up to the love of it long before nature needs it; and by this means they will imagine drams are daily neceſſary for their ſupport, by that time they are arrived at the age of man or woman. Thus nature is ſoon burnt up, and life pays for the deadly draught. The foundation of much gluttony and drunkenneſs, of many diſeaſes that ariſe from intemperance, and of many an untimely death, is laid in the nurſery.

An exceſs of niceneſs in pleaſing the palate is a fooliſh and dangerous humour, which ſhould

ſhould never be encouraged by parents, ſince the plaineſt food is moſt healthful for all perſons, but eſpecially for children: and in this reſpect they ſhould be under the conduct of their elders, and not always chooſe for themſelves. This conduct and diſcipline will train them up to virtue and ſelf-denial, to temperance and frugality, to a reliſh of plain and wholſome food, to the pleaſures of active health, and to a firm and chearful old age.

THE indulgence of a nice appetite in children is not only the reaſon why they are ſo often ſick, but at the ſame time it makes them ſo humouriſh and ſqueamiſh, that they can ſcarce be perſuaded to ſwallow a medicine which is neceſſary for their recovery. What a long, tedious, and tireſome buſineſs is it to wait on ſome children whole hours together, while all the ſoft perſuaſions and flatteries of a mother cannot prevail with them to take a nauſeous ſpoonful or a bitter bolus, though their life may ſeem to depend on it! They have been taught to make an idol of their taſte, and even in the view and peril of death they can ſcarce be perſuaded to affront their idol, and diſpleaſe their palate with a bitter draught, or even a pill which diſguſts it.

THERE are other appetites (if I may ſo call them) beſide that of the taſte, which children are ready to indulge too far, if not limited and corrected by the wiſdom of their parents. *Their eyes are never ſatisfied with ſeeing, nor their ears with hearing.* Some young perſons cannot hear

hear of a fine ſhow but they muſt needs ſee it: nor can they be told of a concert of muſick, but they muſt needs hear it, though it create an expence beyond their circumſtances, and may endanger their health or their virtue.

I CONFESS freely that I would recommend the ſight of uncommon things in nature or art, in government, civil or military, to the curioſity of youth. If ſome ſtrange wild beaſts or birds are to be ſhewn, if lions and eagles, oſtriches and elephants, pelicans and rhinoceroſes, are brought into our land; if an ingenious model of *Solomon*'s temple, or ſome nice and admirable clockwork, engines, or moving pictures, &c. be made a ſpectacle to the ingenious; if a king be crowned, or a publick triumph proceed through the ſtreets; when an army is reviewed by a prince, when an ambaſſador makes a publick entry, or when there is a publick trial of criminals before a judge; I will readily allow thoſe ſights are worthy of the attendance of the younger parts of mankind, once at leaſt, where it may be done with ſafety, and without too great hazard or expence.—Moſt of theſe are things which are not often repeated, and it is fit that the curioſity of the eyes ſhould be ſo far gratified, as to give people, once in their lives, an opportunity of knowing what theſe things are, that their minds may be furniſhed with uſeful ideas of the world, of nature, or art, and with ſome notion of the great and uncommon ſcenes and appearances of the civil life. But for children

haunt every publick ſpectacle, to attend with conſtancy every lord-mayor's ſhow, to ſeize every opportunity of repeating theſe ſights, ſuffering nothing to eſcape them that may pleaſe their ſenſes, and this too often without any regard to their religion, their virtue, or their health; this is a vanity which ought to be reſtrained by thoſe to whom God and nature hath committed the care of their inſtruction, and who have a juſt and natural authority over them. But of this and ſome other ſubjects akin to it I may have occaſion to ſpeak more in the following parts of this diſcourſe, when I profeſſedly treat on the article of reſtraint.

Thus I have ſhewn how the appetites and inclinations of children ſhould be put under diſcipline, and how they may be taught ſelf-government in this reſpect.

4. The paſſions or affections are the laſt thing which I ſhall mention: Theſe appear very early in children to want a regulation and government. They love and hate too raſhly, and with too much vehemence: they grieve and rejoice too violently and on the ſudden, and that for mere trifles: their hopes and fears, their deſires and their averſions, are preſently raiſed to too high a pitch, and upon very ſlight and inſufficient grounds. It becomes a wiſe parent to watch over theſe young emotions of their ſouls, and put in a word of prudent caution as often as they obſerve theſe irregularities.

Let

LET children be taught early, that the little things for which they are ſo zealous, for which they grieve or rejoice ſo impetuouſly, are not worthy of theſe affections of their ſouls; ſhew them the folly of being ſo fond of their trifles, and of vexing and growing fretful for the loſs of them. Inform them what a happineſs it is to have few deſires and few averſions, for this will preſerve them from a multitude of ſorrows, and keep their temper always ſerene and calm. Perſuade them never to raiſe their hopes very high of things in this world, and then they will never meet with great diſappointments. Teach them moderation, in all theſe workings of their ſpirits, and inform them that their paſſions ſhould never be laid out thus on objects which do not deſerve them, nor riſe higher than the occaſion requires.

TEACH baſhful and timorous children, that they need be aſhamed of nothing but what is evil; that they ſhould fear God in the firſt place, and ſerve him, and then they need not be afraid of men, or of any thing that threatens miſchief to them; for the Almighty God will be their friend and defence. Engage their fear and their love in the firſt place, on God, the moſt proper and ſupreme object of them: let their hopes, their joys, and their ſorrows, as ſoon as poſſible, be tinctured with religion: ſet their young affections at work on the moſt needful

needful and important objects of them in early life, and this will have a ſweet and powerful influence on the better regulation of them with regard to all ſenſible things.

Above all, let them know that they muſt govern their anger, and not let it break out on every ſlight occaſion. It is anger that is eminently called paſſion among children, and in the language of common life. This, therefore, ſhould eminently have a conſtant guard ſet upon it. Shew them how unreaſonable and unmanly a thing it is to take fire at every little provocation: how honourable and glorious to forgive an injury; how much like God, and like the beſt of men. Let them know what *Solomon* would inform, that *the patient in ſpirit is better than the proud in ſpirit: that he that is ſlow to anger is better than the mighty; and he that ruleth his ſpirit than he that taketh a city.* Teach them to put away their little quarrels and reſentments, and to forget and bury them in love. Let them be put in mind that though *anger* may happen to riſe a little in a good man, yet it *reſts* or abides only *in the boſom of a fool;* and therefore they ſhould never grow ſullen, *nor let the ſun go down upon their wrath.*

The occaſions of childiſh reſentment and the riſings of anger are ready to return often, and therefore they ſhould often have ſuch warnings given them, and ſuch inſtructions repeated. Tell them how lovely a thing it is to be meek and free from paſſion, and how much

much ſuch children are beloved of all: inſtruct them how much it tends to their own peace to ſuffer nothing to ruffle and diſcompoſe them: and when their little hearts are ready to ſwell again and grow big within them, and their wrath takes ſudden fire, put in ſome pretty ſoft word to cure the return of this inward ſwelling, to quench the new flame that is kindling in their boſom, and to aſſuage the riſing ſtorm. Teach them by degrees to get an habitual conqueſt over this diſorder of nature in youth, and you will lay a foundation for their deliverance from a thouſand miſchiefs in the following years and events of life.

THIS ſhall ſuffice for the third head of inſtruction, which relates to ſelf-government: I have dwelt the longer upon it, becauſe it is of ſo great and evident importance towards the eaſe and happineſs of life, as well as ſo conſiderable a part of religion; and men can hardly ever get ſo ſucceſsful a victory over themſelves unleſs they begin when they are children.

SECTION IV.

THE COMMON ARTS OF READING AND WRITING.

THE next thing that I ſhall mention as a matter of inſtruction for children, is the common arts of reading, ſpelling, and writing.

WRITING

WRITING is almoſt a divine art, whereby thoughts may be communicated without a voice, and underſtood without hearing: To theſe I would add ſome ſmall knowledge of arithmetic and accounts, as the practice of it is, in a manner, ſo univerſal in our age, that it does almoſt neceſſarily belong to a tolerable education.

THE knowledge of letters is one of the greateſt bleſſings that God ever beſtowed on the children of men: by this means, mankind are enabled to preſerve the memory of things done in their own times, and to lay up a rich treaſure of knowledge for all ſucceeding generations.

BY the art of reading we learn a thouſand things which our eyes can never ſee, and which our thoughts would never have reached to: We are inſtructed by books in the wiſdom of ancient ages; we learn what our anceſtors have ſaid and done, and enjoy the benefit of the wiſe and judicious remarks which they have made through their whole courſe of life, without the fatigue of their long and painful experiments. By this means children may be led, in a great meaſure, into the wiſdom of old age. It is by the art of reading that we can ſit at home, and acquaint ourſelves with what has been done in the diſtant parts of the world. The hiſtories and the cuſtoms of all ages and all nations are brought, as it were, to our doors. By this art we are let into the knowledge of the affairs of the *Jews*,

the *Greeks*, and the *Romans*, their wars, their laws, and their religion; and we can tell what they did in the nations of *Europe*, *Aſia*, and *Africa*, above a thouſand years ago.

But the greateſt bleſſing that we derive from reading, is the knowledge of the holy ſcriptures, wherein God has conveyed down to us the diſcoveries of his wiſdom, power, and grace through many paſt ages, and whereby we attain the knowledge of *Chriſt*, and of the way of ſalvation by a mediator.

It muſt be confeſſed that in former ages, before printing was invented, the art of reading was not ſo common, even in polite nations; becauſe books were much more coſtly, ſince they muſt be all written with a pen, and were therefore hardly to be obtained by the bulk of mankind: but ſince the providence of God has brought printing into the world, and knowledge is ſo plentifully diffuſed through our nation, at ſo cheap a rate, it is pity that any children ſhould be born and brought up in *Great-Britain* without the ſkill of reading; and eſpecially ſince by this means every one may ſee, with his own eyes, what God requires of him in order to eternal happineſs.

The art of writing, alſo, is ſo exceedingly uſeful, and is now grown ſo very common, that the greateſt part of children may attain it at an eaſy rate: by this means we communicate our thoughts and all our affairs to our friends at never ſo great a diſtance: we tell hem

them our wants, our ſorrows, and our joys, and intereſt them in our concerns as though they were near us. We maintain correſpondence and traffic with perſons in diſtant nations, and the wealth and grandeur of *Great-Britain* is maintained by this means. By the art of writing we treaſure up all things that concern us, in a ſafe repoſitory; and as often as we pleaſe, by conſulting our paper records, we renew our remembrance of things that relate to this life or the life to come: And why ſhould any of the children of men be debarred from this privilege, if it may be attained at a cheap and eaſy rate, without intrenching upon other duties of life, and without omitting any more neceſſary buſineſs that may belong to their ſtation?

I MIGHT add here alſo, true ſpelling is ſuch a part of knowledge as children ought to be acquainted with; ſince it is a matter of ſhame and ridicule, in ſo polite an age as ours, when perſons who have learnt to handle the pen cannot write three words together without a miſtake or blunder, and when they put letters together in ſuch an aukward and ignorant manner that it is hard to make ſenſe of them or to tell what they mean.

ARITHMETIC, or the art of numbers, is, as was obſerved before, to be reckoned alſo a neceſſary part of a good education. Without ſome degrees of this knowledge there is indeed no traffic among men. And eſpecially it is more needful at preſent, ſince the world

deals much more upon truſt and credit than it did in former times; and therefore the art of keeping accounts is made, in ſome meaſure, neceſſary to perſons even in meaner ſtations of life, below the rank of merchants or great traders. A little knowledge of the art of accounts is alſo needful, in ſome meaſure, in order to take a true ſurvey and make a juſt judgment of the common expences of a perſon or a family: but this part of learning, in the various degrees of it, is more or leſs uſeful and needful according to the different ſtations and buſineſſes for which children are deſigned.

As the ſons of a family ſhould be educated in the knowledge of writing, reading, ſpelling, and accounts, ſo neither ſhould the daughters be trained up without them. Reading is as needful for one ſex as the other. Nor ſhould girls be forbid to handle the pen or to caſt up a few figures, ſince it may be very much for their advantage in almoſt all circumſtances of life, except in the very loweſt rank of ſervitude or hard labour. And I beg leave here to intreat the female youth, eſpecially thoſe of better circumſtances in the world, to maintain their ſkill in writing which they have already learnt, by taking every occaſion to exerciſe it: and I would fain perſuade them to take pains in acquainting themſelves with true ſpelling, the want of which is one reaſon why ſo many of them are aſhamed to write; and they are not aſhamed to own

and

and declare this, as though it were a juſt and ſufficient excuſe for neglecting and loſing the uſe of the pen.

SECTION V.

OF A TRADE OR EMPLOYMENT.

IN a good education it is required alſo that children, in the common ranks of life, be brought up to the knowledge of ſome proper buſineſs or employment for their lives; ſome trade or traffic, artifice or manufacture, by which they may ſupport their expences, and procure for themſelves the neceſſaries of life, and by which they may be enabled to provide for their families in due time. In ſome of the Eaſtern nations, even perſons of high rank are obliged to be educated to ſome employment or profeſſion: and perhaps that practice has many advantages in it: it engages the younger years in labour and diligence, and ſecures from the miſchievous effects of ſloth, idleneſs, vanity, and a thouſand temptations.

IN our nation I confeſs it is the cuſtom to educate the children of noblemen and the eldeſt ſons of the gentry to no proper buſineſs or profeſſion, but only to an acquaintance with ſome of the ornaments and accompliſhments of life, which I ſhall mention immediately. But perhaps it would be far happier

for ſome families, if the ſons were brought up to buſineſs, and kept to the practice of it, than to have them expoſed to the pernicious inconveniences of a ſauntering and idle life, and the more violent impulſe of all the corrupt inclinations of youth.

However, it is certain that the far greater part of mankind muſt bring up their children to ſome regular buſineſs or profeſſion, whereby they may ſuſtain their lives and ſupport a family, and become uſeful members to the ſtate. Now in the choice of ſuch a profeſſion or employment for children, many things are to be conſulted.

1. The circumſtances and eſtate of the parent: whether it will reach to place out the child as an apprentice, to provide for him materials for his buſineſs or trade, and to ſupport him till he ſhall be able to maintain himſelf by his profeſſion. Sometimes the ambition of the parent and the child hath fixed on a trade far above their circumſtances, and in conſequence of which the child hath been expoſed to many inconveniences, and the parent to many ſorrows.

2. The capacity and talents of the child muſt alſo be conſidered. If it be a profeſſion of hard labour, hath the child a healthy and firm conſtitution, and ſtrength of body equal to the work? If it be a profeſſion that requires the exerciſe of fancy, ſkill, judgment, or much ſtudy and contrivance, then the queſtion will be, Hath the lad a genius capable of

of thinking well, a bright imagination, a ſolid judgment? Is he able to endure ſuch an application of mind as is neceſſary for the employment?

3. THE temper and inclination of the child muſt be brought into this conſultation, in order to determine a proper buſineſs for life. If the daily labour and buſineſs of a man be not agreeable to him, he can never hope to manage it with any great advantage or ſucceſs. I knew a bricklayer who profeſſed that he had always an averſion to the ſmell of mortar: and I was acquainted once with a lad who began to learn *Greek* at ſchool, but he complained it did not agree with his conſtitution. I think the firſt of theſe ought to have been brought up to work in glaſs or timber, or any thing rather than in bricks: as for the other, to my beſt remembrance, he was wiſely diſpoſed of to a calling wherein he had nothing to do with *Greek*.

AND here I would beg leave to deſire that none might be encouraged to purſue any of the learned profeſſions, that is, divinity, law, or phyſick, who have not the ſigns of a good genius, who are not patient of long attention and cloſe application to ſtudy, who have not a peculiar delight in that profeſſion which they chooſe, and withal a pretty firm conſtitution of body; for *much ſtudy is a wearineſs to the fleſh*, and the vigour of nature is ſooner impaired by laborious thoughtfulneſs than by the labour of the limbs.

4. It ſhould be alſo the ſolicitous and conſtant care of parents, when they place out their children in the world, to ſeek out maſters for them who profeſs ſerious religion, who practiſe all moral virtues, and keep good order and good hours in their family.—The neglect of this concern has been the ruin of a thouſand youths, in our day; and notwithſtanding the ſenſible miſchief ariſing from this negligence, yet there is ſtill too little care taken in a matter of ſo great importance.*

Thus much for this part of the education of ſons. But you will ſay then, What buſineſs of life muſt daughters be brought up to? I muſt confeſs, when I have ſeen ſo many of the ſex who have lived well in their childhood, grievouſly expoſed to many hardſhips and poverty upon the death of their parents, I have often wiſhed there were more of the callings or employments of life peculiarly appropriated to women, and that they were regularly educated in them, that there might be a better proviſion made for their ſupport. What if all the garments which are worn by women were ſo limited and reſtrained in the manufacture of them, that they ſhould all be made

* The danger ariſes, in a great degree, from the immoderate love of pleaſure, which ſo generally prevails, and leads maſters into parties and engagements, eſpecially on the Lord's day; which not only occaſions the neglect of religious inſtruction, and family prayer on the evening of it, but ſets an example to ſervants which they think themſelves authorized to follow, though it be generally to their own deſtruction.

only

only by their own ſex? This would go a great way toward relief in this caſe: And what if ſome of the eaſier labours of life were reſerved for them only? But this is not my province.

HOWEVER it may be as to this matter, it is the cuſtom of the nation, and indeed it hath been the cuſtom of moſt nations and ages, to educate daughters in the knowledge of things that relate to the affairs of the houſhold, to ſpin and to uſe the needle, both for making garments and for the ornaments of embroidery: they have been generally employed in the preparation of food, in the regular diſpoſal of the affairs of the houſe, for the conveniences and accommodations of human life, in the furniture of the rooms, and the elegancies of entertainment. *Sarah made ready three meaſures of meal, and kneaded it, and made cakes upon the hearth.* Gen. xviii. 6.— And the *women of* Iſrael *that were wiſe-hearted did ſpin with their hands both blue, and purple, and ſcarlet, and fine linen for the tabernacle.* Exod. xxxv. 25. *Women ſhall bake your bread.* Lev. xxvi. 16. *Women ſew pillows and make kerchiefs.* Ezek. xiii. 18. which words, though perhaps they are a metaphor in that text, yet denote the office or work of women. And *Dorcas made coats and garments for the poor.* Acts ix. 36, 39. I might cite many ancient heathen authors to prove the ſame thing among the *Greeks* and *Romans*, if it were needful.

SOME

Some of these things are the constant care and labour of women in our day, whereby they maintain themselves: the most laborious parts of them belong to the poor. And it is the opinion of the best judges that, even in superior and wealthy circumstances, every daughter should be so far instructed in them, as to know when they are performed a-right, that the servants may not usurp too much power, and impose on the ignorance of the mistress. Nature and providence seem to have designed these offices for the sex in all ages and in all nations, because while the men are engaged in harder and more robust labours, and are often called abroad in business, the women are more generally accustomed to keep house and dwell at home; and the word of God as well as the custom of human life recommends it. *Tit.* ii. 5. 1 *Tim.* v. 14.

SECTION VI.

RULES OF PRUDENCE.

ALL children should have some instruction given them in the conduct of human life, some necessary rules of prudence, by which they may regulate the management of their own affairs, and their behaviour towards their fellow-creatures. Where all other sorts of

of knowledge are conferred upon children if this be wanting, they make but a contemptible figure in the world, and plunge themſelves into many inconveniences.

Some of theſe rules of prudence are of a general nature, and neceſſary at all times, and upon all occaſions: others are more particular, and are proper to be uſed according to the various occurrences of life.

If I were to enquire what are the foundations of human prudence, I ſhould rank them under theſe three heads.

1. A knowledge of ourſelves. Here every one ſhould be taught to conſider within himſelf, What is my temper and natural inclination; what are my moſt powerful appetites, and my prevailing paſſions; what are my chief talents and capacities, if I have any at all; what are the weakneſſes and follies to which I am moſt liable, eſpecially in the days of youth; what are the temptations and dangers which attend me; what are my circumſtances in the world; and what my various relations to mankind round about me; what are my conſtant, and what my occaſional duties; what are the inward or outward advantages that attend me, or the diſadvantages under which I labour. A wiſe and juſt ſurvey of all theſe things, and keeping them always in mind, will be of unſpeakable uſe to us in the conduct of life, that we may ſet our chief guard upon our weak ſide, and where our greateſt dangers lie; that we may employ

our

our talents aright, and ſeize all advantages to improve them for the beſt purpoſe, and proceed in the ſhorteſt way to piety, uſefulneſs, and peace.

2. The knowledge of mankind is alſo neceſſary to acquire prudence. And here young perſons ſhould not only be taught what is the general nature and capacity, the virtues, and the vices, and the follies of mankind; but they ſhould be informed alſo, or at leaſt ſhould be taught to obſerve more particularly, what are the peculiar tempers, appetites, paſſions, powers, good and evil qualities, of the perſons with whom they have moſt to do in the world; that they may learn to behave wiſely with regard to others, and that they may make a proper improvement of all the brighter and darker characters which they obſerve amongſt men, both for their own advantage, and for the benefit of their fellow-creatures. This may have a happy influence to lead them to avoid the vices and follies which have plunged others into miſchief, to imitate the virtues of thoſe who have behaved well in life, and to ſecure themſelves from many dangers and miſeries, as well as to paint the weakneſſes and ſorrows of mankind, and afford them a willing and cheerful relief.

3. The knowledge of the things of the world, and the various affairs of human life, muſt be included as one of the chief foundations of prudence. It would be endleſs to run over particulars of this kind; but in a ſpecial

cial manner, young perſons ſhould apply themſelves to know thoſe things which moſt nearly concern them, and which have the moſt immediate relation to their own buſineſs and duty, to their own intereſt and welfare: and it is a valuable part of wiſdom to neglect other things, and not to waſte our time and ſpirits in them when they ſtand in any competition with our proper and moſt important work, whether we conſider ourſelves as men or as chriſtians.

SOLOMON tells us, Eccleſ. iii. 1, 17, and viii. 5, 6. *There is both time and judgment for every work, and for every purpoſe under the heaven:* and that *a wiſe man's heart diſcerneth both time and judgment;* that is, he judgeth well concerning what is to be done, and the time when to do it: and therefore *the miſery of man is great upon him,* becauſe he knows not this time and judgment, he doth neither diſcern what is proper to be done, nor the proper ſeaſon of doing it. Prudence conſiſts in judging well what is to be ſaid and what is to be done on every new occaſion; when to lie ſtill, and when to be active; when to keep ſilence, and when to ſpeak; what to avoid, and what to purſue; how to act in every difficulty; what means to make uſe of to compaſs ſuch an end; how to behave in every circumſtance of life, and in all companies; how to gain the favour of mankind in order to promote our own happineſs, and to do the moſt ſervice to God and the moſt good to men, according to that

that ſtation we poſſeſs, and thoſe opportunities which we enjoy.

For this purpoſe there is no book better than the *Proverbs of Solomon*. Several of the firſt chapters ſeem to be written for young men, under the name of *Solomon*'s ſon: and all the reſt of them ſhould be made familiar to youth by their frequent converſe with them, and treaſuring them up in their head and heart.

Among human writings of this kind, perhaps the book called *Eccleſiaſticus*, though it be among the apocryphal writings, is equal to the beſt of the ancients. And among the moderns, I know not a better collection, than the little book of directions, counſels, and advices, lately publiſhed by Dr. *Fuller*, for the uſe of his ſon; though I could wiſh he had rendered it more univerſally acceptable to all readers, by avoiding ſome ſeverities on the other ſex, and that he had ſpared his little railleries on the name of ſaints, though thoſe offenſive ſentences are but few.

SECTION VII.

THE ORNAMENTS AND ACCOMPLISHMENTS OF LIFE.

THE laſt part of inſtruction, which I include in the idea of a good education, is an inſtruction of youth in ſome of the uſeful ornaments and accompliſhments of life.

It

It has been the cuſtom of our nation, for perſons of the middle and the lower ranks of life, who deſign their children for trades and manufactures, to ſend them to the *Latin* and *Greek* ſchools. There they wear out four or five years of time in learning a number of ſtrange words, that will be of very little uſe to them in all the following affairs of their ſtation: and this very learning alſo is generally taught in a very tireſome and moſt irrational method, when they are forced to learn *Latin* by grammars and rules written in that unknown tongue. When they leave the ſchool, they uſually forget what they have learned, and the chief advantage they gain by it, is to ſpell and pronounce hard words better, when they meet with them in Engliſh: whereas this ſkill of ſpelling might be attained in a far ſhorter time, and at an eaſier rate, by other methods,* and much of life might be ſaved and improved to better purpoſes.

As for the ſons of thoſe who enjoy more plentiful circumſtances in the world, they may be inſtructed in the *Latin* and *Greek* languages, for ſeveral valuable ends in their ſtation: and eſpecially thoſe who are deſigned for the learned profeſſions, ought thoroughly to underſtand them: and ſuch as purſue the ſtudy of divinity muſt be acquainted alſo with *Hebrew* and *Chaldee*, that they may read the

* See my *Art of Reading and Writing*. Chapter xxi.

Old

Old Teſtament in its original language as well as the New.

The *French* is now-a-days eſteemed alſo an accompliſhment to both ſexes. If they have time enough, which they know not how to employ better, and a good memory, I would not forbid it. There are ſeveral good books written in that language, which are not unworthy of our peruſal: and there are many words now introduced in the *Engliſh* language borrowed and derived from thence, as well as from the *Latin* and *Greek*; ſo that it may not be improper for an *Engliſh* gentleman to learn theſe tongues, that he may underſtand his own the better. I add alſo, that if perſons have much acquaintance with the *French* nation, or have occaſion to converſe with foreigners, at court, or in the city, or if they deſign to travel abroad, the *French* is a neceſſary tongue, becauſe it is ſo much ſpoken in *Europe*, and eſpecially in courts. But otherwiſe, there are ſo many of the valuable writings of *French* authors perpetually tranſlated into *Engliſh*, that it is a needleſs thing to go through much difficulty, or take much pains in attaining it. I am inclined to believe that, except in the caſes above-mentioned, few have found the profit anſwer the labour. As for thoſe perſons who are bred up to traffic with other nations, they muſt neceſſarily learn the language of thoſe nations; and this I reckon not among their accompliſh-

ments,

ments, but conſider it rather as a part of their proper buſineſs in life.

In ſhort, it is a thing of far greater value and importance that youth ſhould be perfectly well ſkilled in reading, writing, and ſpeaking their native tongue in a proper, a polite, and graceful manner, than in toiling among foreign languages. It is of more worth and advantage to gentlemen and ladies to have an exact knowledge of what is decent, juſt, and elegant in *Engliſh*, than to be a critic in foreign tongues. The very knowledge of foreign words ſhould be improved to this purpoſe: and in order to obtain this accompliſhment, they ſhould frequently converſe with thoſe perſons and books which are eſteemed polite and elegant in their kind.

Thus far concerning the knowledge of words. But the knowledge of things is of much more importance.

1. The young gentry of both ſexes ſhould be a little acquainted with logick, that they may learn to obtain clear ideas; to judge by the reaſon and nature of things; to baniſh the prejudices of infancy, cuſtom, and humour; to argue cloſely and juſtly on any ſubject; and to caſt their thoughts and affairs into a proper and eaſy method.

2. Several parts of mathematical learning are alſo neceſſary ornaments of the mind, and not without real advantage: and many of theſe are ſo agreeable to the fancy, that youth

youth will be entertained and pleaſed in acquiring the knowledge of them.

BESIDES the common ſkill in accounts which is needful for a trader, there is a variety of pretty and uſeful rules and practices in arithmetic to which a gentleman ſhould be no ſtranger: and if his genius lie that way, a little inſight into algebra would be no diſadvantage to him. It is fit that young people of any figure in the world ſhould ſee ſome of the ſprings and clues whereby ſkilful men, by plain rules of reaſon, trace out the moſt deep, diſtant, and hidden queſtions; and whereby they find certain anſwers to thoſe enquiries, which, at firſt view, ſeem to lie without the ken of mankind, and beyond the reach of human knowledge. It was for want of a little more general acquaintance with mathematical learning in the world, that a good algebraiſt and a geometrician were counted conjurers a century ago, and people applied to them to ſeek for loſt horſes and ſtolen goods.

THEY ſhould know ſometing of geometry, ſo far at leaſt as to underſtand the names of the various lines and angles, ſurfaces and ſolids; to know what is meant by a right line or a curve, a right angle and an oblique, whether acute or obtuſe: how the quantity of angles is meaſured, what is a circle, a ſemicircle, an arch, a quadrant, a degree, and minute, a diameter, and radius: what we mean by a triangle, a ſquare, a parallelogram, a polygon,

polygon, a cube, a pyramid, a priſm, a cone, an elipſis or oval, an hyperbola, a parabola, &c. and to know ſome of the moſt general properties of angles, triangles, ſquares, and circles, &c. The world is now grown ſo learned in mathematical ſcience, that this ſort of language is often uſed in common writings, and in converſation, far beyond what it was in the days of our fathers. And beſides, without ſome knowledge of this kind, we cannot make any farther progreſs towards an acquaintance with the arts of ſurveying, meaſuring, geography, and aſtronomy, which are ſo entertaining and ſo uſeful an accompliſhment to perſons of a polite education.

GEOGRAPHY and aſtronomy are exceeding delightful ſtudies. The knowledge of the lines and circles, of the globes of heaven and earth, is counted ſo neceſſary in our age, that no perſon of either ſex is now eſteemed to have had an elegant education without it. Even tradeſmen, and the actors in common life, ſhould, in my opinion, in their younger years, learn ſomething of theſe ſciences, inſtead of vainly wearing out ſeven years of drudgery in *Greek* and *Latin*.

IT is of conſiderable advantage, as well as delight, for mankind to know a little of the earth on which they dwell, and of the ſtars and ſkies that ſurround them on all ſides. It is almoſt neceſſary for young perſons, who pretend to any thing of inſtruction and ſchooling above the loweſt rank of people, to get a little

little acquaintance with the ſeveral parts of the land and the ſea, that they may know in what quarter of the world the chief cities and countries are ſituated; that at the mention of the word *Copenhagen* they may not groſly blunder, and expoſe themſelves, as a certain gentleman once did, by ſuppoſing it to be the name of a *Dutch* commander. Without this knowledge we cannot read any hiſtory with profit, nor ſo much as underſtand the common newſpapers.

It is neceſſary alſo to know ſomething of the heavenly bodies, and their various motions and periods of revolution, that we may underſtand the accounts of time in paſt ages, and the hiſtories of ancient nations; as well as know the reaſons of day and night, ſummer and winter, and the various appearances and places of the moon and other planets. Then we ſhall not be terrified at every eclipſe, nor preſage and foretel publick deſolations at the ſight of a comet: we ſhall ſee the ſun covered with darkneſs, and the full moon deprived of her light, without foreboding imaginations that the government is in danger, or that the world is come to an end. This will not only increaſe rational knowledge, and guard us againſt fooliſh and ridiculous fears, but it will amuſe the mind moſt agreeably; and it has a moſt happy tendency to raiſe in our thoughts the nobleſt and moſt magnificent ideas of God, by the ſurvey of his works, in their ſurprizing grandeur and divine artifice.

3. Natural

3. NATURAL philoſophy, at leaſt, in the more general principles and foundations of it, ſhould be infuſed into the minds of youth. This is a very bright ornament of our rational natures, which are inclined to be inquiſitive into the cauſes and reaſons of things. A courſe of philoſophical experiments is now frequently attended by the ladies, as well as the gentlemen, with no ſmall pleaſure and improvement. God and religion may be better known, and clearer ideas may be obtained of the amazing wiſdom of our Creator, and of the glories of the life to come, as well as of the things of this life, by the rational learning and the knowledge of nature that is now ſo much in vogue. If I were to recommend a book or two on this ſubject, which may uſefully be read by the ladies as well as the gentlemen, I know none better than Mr. *Ray*'s wiſdom of God in the creation, Dr. *Derham*'s diſcourſes on the ſame ſubject, the Archbiſhop of *Cambray*'s treatiſe of the exiſtence of God, at leaſt to the fiftieth ſection, *Nieuinteit*'s religious philoſopher, and Dr. *Mather*'s chriſtian philoſopher. Theſe things will enlarge and refine the underſtanding, improve the judgement, and bring the faculty of reaſoning into a juſter exerciſe, even upon all manner of ſubjects.

4. HISTORY is another accompliſhment of youth, and ornament of education. The narratives of the various occurrences in nations, as well as in the lives of particular perſons, ſlide into younger minds with pleaſure. Theſe will

will furniſh the ſoul in time with a treaſure of knowledge, whence to derive uſeful obſervations, inferences, and rules of conduct. Theſe will enable us to gratify our acquaintance by rehearſing ſuch narratives at proper ſeaſons, and render our own company agreeable and uſeful to mankind.

5. Nor can our education be called completely elegant without ſomething of poeſy, in ſo very polite an age as this.

While I mention ſome knowledge of poeſy as a proper ornament of youth, I would not be underſtood as though I recommended verſe-making to every young gentleman and lady. It is an old proverb, that poets are born and not made. And though I have been too far betrayed, by an unguarded inclination, into attempts of this kind in ſome of my former years, yet, while I ſometimes repent of having laid out ſo many days and hours of a ſhort life in writing verſes, I will not encourage others to practiſe it, unleſs they are bleſt with a brighter genius, and find an inſuperable bent and bias of ſoul that way: and even then let it be a diverſion, and not a buſineſs.

The thing, therefore, which I here recommend to perſons of a polite education, is ſome acquaintance with good verſe.—To read it in the beſt authors, to learn to know, and taſte, and feel a fine ſtanza, as well as hear it, and to treaſure up ſome of the richeſt ſentiments and expreſſions of the moſt

moſt admired writers, is all that I mean in this advice.

Nor is this a mere amuſement or uſeleſs embroidery of the mind: it brightens and animates the fancy with a thouſand beautiful images, it enriches the ſoul with many great and ſublime ſentiments and refined ideas, it fills the memory with a noble variety of language, and furniſhes the tongue with ſpeech and expreſſion ſuited to every ſubject. It teaches the art of deſcribing well, and of painting every thing to the life, and dreſſing up all the pleaſing and the frightful ſcenes of nature and providence, vice and virtue, in their proper charms and horrors. It aſſiſts us in the art of perſuaſion, it leads us into a pathetic manner of ſpeech and writing, and adds life and beauty to converſation.

How often have we been enabled to gild a gloomy hour of life, and to ſoften a rough and painful occurrence, by meditating and repeating the lines of ſome great poet? Between the colours and the harmony that belong to verſe, our ſenſes and our ſouls are ſometimes ſweetly entertained in a ſolitary retirement; and ſometimes we entertain our friends agreeably, we regale them as with muſick and painting at once, and gladden the whole company.

But poetry hath ſtill ſome ſublimer powers. It raiſes our dying religion to a heavenly degree, and kindles a flame of holy love and joy in the heart. If the memory be well ſtored

with devout ſongs we ſhall never be at a loſs for divine meditation: we may exalt the praiſes of God and our Saviour at all times, and feel our ſouls borne up, as on the wings of angels, far above this duſky globe of earth, till we have loſt all its flattering vanities and its painful vexations. Poeſy was firſt deſigned for the ſervice of religion, and dedicated to the temple. *Moſes* and *David* made divine and illuſtrious uſe of it. The royal Pſalmiſt is raiſed on the wing of inſpiration and ſacred verſe far above the level of the *Jewiſh* ceremonies and ſhadows, and converſes with heavenly things, and ſheds abroad the glories of the future *Meſſiah* amidſt the raptures of his ſublime and inimitable poeſy.

But it is time to deſcend and mention ſome of the accompliſhments of animal nature. The firſt of this kind, and perhaps the neareſt to poeſy, is the art of ſinging. A moſt charming gift of the God of nature, and deſigned for the ſolace of our ſorrows, and the improvement of our joys. Thoſe young perſons who are bleſt with a muſical ear and voice, ſhould have ſome inſtruction beſtowed on them, that they may acquire this delightful ſkill. I am ſorry that the greateſt part of our ſongs, whereby young gentlemen and ladies are taught to practiſe this art, are of the amorous kind, and ſome of them polluted too. Will no happy genius lend a helping hand to reſcue muſick from all its defilements, and to furniſh the

tongue

tongue with nobler and more refined melody? But ſinging muſt not be named alone.

VARIOUS harmony both of the wind and ſtring were once in uſe in divine worſhip, and that by divine appointment. It is certain then that the uſe of theſe inſtruments in common life is no unlawful practice, though the New Teſtament has not ordained the uſe of it in evangelical worſhip. But if the voice be happily capable of this art, it is preferable to all inſtruments faſhioned and compoſed by man: this is an organ formed and tuned by God himſelf. It is moſt eaſily kept in exerciſe, the ſkill is retained longeſt, and the pleaſure tranſcends all the reſt. Where an ode of noble and ſeraphic compoſure is ſet throughout to muſick, and ſung by an artful voice, while the ſpirit at the ſame time enjoys a devout temper, the joys of the ſoul and the ſenſe are united, and it approaches to the ſcriptural ideas of the celeſtial ſtate. Happy the youth who has a bright and harmonious conſtitution with a pious turn of ſoul, a chearful ſpirit, and a reliſh of ſacred melody! He takes a frequent flight above this lower world, beyond the regions of ſenſe and time; he joins the concert of the heavenly inhabitants, and ſeems to anticipate the buſineſs and the bleſſedneſs of eternity.

SHALL I be allowed after this to mention drawing and painting as agreeable amuſements for polite youth? Where the genius leads that way, it is a noble diverſion, and improves the

mind. Nature has her ſhare in this, as well as in poeſy; where nature inclines, let polite youth be taught to ſketch a little on a paper, let them have at leaſt ſome taſte of theſe arts, ſome capacity of being pleaſed with a curious draught, a noble painting, an elegant ſtatue, and fine reſemblances of nature. This is an ingenious and a graceful acquirement. Mr. *Richardſon's* eſſay on the theory of painting is the beſt book that I know on that ſubject, and ſufficient to give a young gentleman a general knowledge of the art.

SHALL I now name the art of fencing and of riding the managed horſe as an accompliſhment for gentlemen? Theſe are exerciſes of a healthy kind, and may be uſeful in life. Shall I ſpeak of dancing, as a modiſh accompliſhment of both ſexes? I confeſs I know no evil in it. This is alſo a healthful exerciſe, and gives young perſons a decent manner of appearance in company: it may be profitable to ſome good purpoſes, if it be well guarded againſt all the abuſes and temptations that may attend it. It was uſed of old in ſacred and civil rejoicings, *Exod.* xv. 20, 21. 1 *Sam.* xviii. 6. 2 *Sam.* vi. 14. It is certainly an advantage to have the body formed early to graceful motion, to which the art of dancing may contribute. But where it is much beloved and indulged, it has moſt ſenſible dangers, eſpecially mixed dancing. It leads youth too often and too early into company; it may create too much forwardneſs and aſſurance in the ſex whoſe chief

chief glory is their modeſty; it may kindle vain and vicious inclinations, and raiſe in young minds too great a fondneſs for the exceſſive gaieties and licentious pleaſures of the age.

In all theſe affairs a wiſe parent will keep a watchful eye upon the child, while he indulges it in theſe gratifications of youth and inclination: a wiſe parent will daily obſerve whether the ſon or the little daughter begin to be too much charmed with any of the gay ornaments and amuſements of life; and with a prudent and ſacred ſolicitude will take care leſt any of them intrench on the more neceſſary and more important duties of life and religion: and according to this view of things, the parent's hand will either give a looſer rein to the purſuit of theſe exerciſes, or will manage the propenſities of the child with a needful and becoming reſtraint.

But amongſt all the accompliſhments of youth there is none preferable to a decent and agreeable behaviour among men, a modeſt freedom of ſpeech, a ſoft and elegant manner of addreſs, a graceful and lovely deportment, a chearful gravity and good-humour, with a mind appearing ever ſerene under the ruffling accidents of human life: Add to this a pleaſing ſolemnity and reverence when the diſcourſe turns upon any thing ſacred and divine, a becoming neglect of injuries, a hatred of calumny and ſlander, a habit of ſpeaking well of others, a pleaſing benevolence and readineſs to do good to mankind, and ſpecial compaſſion

to the miſerable; with an air and countenance, in a natural and unaffected manner, expreſſive of all theſe excellent qualifications.

Some of theſe, I own, are to be numbered among the duties and virtues rather than among the ornaments of mankind: but they muſt be confeſſed to be ornaments as well as virtues. They are graces in the eye of man as well as of God. Theſe will beſpeak the affection of all that know us, and engage even an ill-natured world betimes in our favour. Theſe will enable the youth of both ſexes, who are ſo happy to attain them, to enter upon the ſtage of life with approbation and love, to paſs through the world with eaſe, as far as eaſe may be expected in ſo degenerate and unhappy a ſtate of things; to finiſh the ſcenes of action on earth with applauſe, and to leave behind them the monument of a good name when their bodies ſleep in the duſt, and their ſouls dwell with God.

SECTION VIII.

A GUARD AGAINST EVIL INFLUENCES FROM PERSONS AND THINGS.

It belongs alſo to a good education that children be guarded and ſecured, as far as poſſible, from all evil influences and unhappy impreſſions

impreſſions which they may be expoſed to receive both from perſons and things. I ſhall ſufficiently explain this direction by particular inſtances.

Let not nurſes or ſervants be ſuffered to fill their minds with ſilly tales and with ſenſeleſs rhimes, many of which are ſo abſurd and ridiculous that they will not bear to be repreſented in a grave diſcourſe. The imagination of young creatures is hereby flattered and deceived: their reaſon is groſly abuſed and impoſed upon: and by this means they are trained up to be amuſed with follies and nonſenſe, rather than to exerciſe their underſtanding, which is the glory of human nature.

Let not any perſons that are near them terrify their tender minds with diſmal ſtories of witches and ghoſts, of devils and evil ſpirits, of fairies and bugbears in the dark.—This hath had a moſt miſchievous effect on ſome children, and hath fixed in their conſtitutions ſuch a rooted ſlavery and fear, that they have ſcarce dared to be left alone all their lives, eſpecially in the night. Theſe ſtories have made ſuch a deep and frightful impreſſion on their tender fancies, that it hath enervated their ſouls, it hath broken their ſpirits early, it hath grown up with them, and, mingled with their religion, it hath laid a wretched foundation for melancholy and diſtracting ſorrows. Let theſe ſort of informatious be reſerved for their firmer years, and let them not be told in their hearing till they can better

judge what truth or reality there is in them, and be made ſenſible how much is owing to romance and fiction.

Nor let their little hearts be frightened at three or four years old with ſhocking and bloody hiſtories, with maſſacres and martyrdoms, with cuttings and burnings, with the images of horrible and barbarous murders, with racks and red-hot pincers, with engines of torment and cruelty, with mangled limbs, and carcaſes drenched in gore. It is time enough, when their ſpirits are grown a little firmer, to acquaint them with theſe madneſſes and miſeries of human nature. There is no need that the hiſtory of the holy confeſſors and martyrs ſhould be ſet before their thoughts ſo early, in all their moſt ghaſtly ſhapes and colours. Theſe things, when they are a little older, may be of excellent uſe to diſcover to them the wicked and bloody principles of perſecution both among the heathens and the papiſts, and to teach them the power of the grace of *Chriſt* in ſupporting theſe poor ſufferers under all the torments which they ſuſtained for the love of God and the truth.

Let their ears be ever kept from all immodeſt ſtories and from wanton ſongs; from riddles and puns with double meanings and foul intentions: let them not be ſuffered to read wanton jeſts or amorous romances: and due care ſhould be taken to remove all books out of their way that may defile their imagination, or teach them the language or the ſentiments

timents of impurity. Nor let their eyes be entertained with lewd and unclean pictures, and images of things or actions that are not fit to be expoſed. Theſe things indeed have too often an unhappy influence to corrupt the fancy and the manners; and in riper years have been the occaſion of numberleſs miſchiefs: but eſpecially they ſhould be kept far away from the ſight or hearing of children, leſt too deep and dangerous impreſſions be made in thoſe early years of life. Nothing but what is chaſte, pure, and innocent, ſhould come within the reach of their eyes and ears. Even the common neceſſities and actions of nature ſhould be always expreſſed before them in the moſt modeſt forms of ſpeech that our mother tongue can furniſh us with. In this reſpect, as the poet ſays, children ſhould be treated with great reverence.

Maxima debetur pueris reverentia.

It is confeſſed that books of anatomy, and other parts of neceſſary ſcience, are proper to be written, and theſe may be conſulted by perſons who are grown up to a due age, eſpecially by thoſe whoſe profeſſion requires it: there is alſo ſome neceſſity of foul narratives, where foul crimes are committed, and ought to be publickly expoſed and brought to juſtice and puniſhment. As the affairs of mankind ſtand, theſe things cannot always be avoided: but there is no manner of neceſſity

that children ſhould read them, or raſh unguarded youth.

For ſome of the reaſons before-mentioned there ſhould be a wiſe conduct in ſhewing children what parts of the bible they ſhould read; for though the word of God expreſſeth all things with due decency, yet there are ſome things which have been found neceſſary to be ſpoken of in ſcripture, both in the laws of *Moſes*, and in the repreſentation of the wickedneſs of the *Gentiles*, in the New Teſtament, in which adult perſons have been concerned, which there is no neceſſity for children to read and hear, and they may be paſſed over or omitted among them. The *Jews* were wont to withhold *Solomon*'s ſong from their children till they were thirty years old: and the late pious and prudent Biſhop *Tillotſon*, in a manuſcript which I have ſeen, wiſhes that thoſe parts of the bible wherein there are ſome of the affairs of mankind expreſſed *too naturally*, as he calls it, were omitted in the public leſſons of the church: I think they may as well be excepted alſo out of the common leſſons of children, and out of the daily courſe of reading in family worſhip.

Let parents take as much care as they can in the choice of companions and play-fellows for their ſons and daughters. It would be a happy thing if children who are bred up in ſchools, could be ſecured from the company and evil influences of other children, who curſe and ſwear, who take the name of God in

in vain, and uſe filthy and unclean language. Maſters and miſtreſſes ſhould be very watchful and ſtrict in their enquiries into the behaviour of their ſcholars of both ſexes when they are out of their ſight, that, if it were poſſible, there might not be one among them whoſe lips are impure or prophane: for one diſeaſed ſheep may infect the whole flock.—However, where children find ſuch immoralities practiſed by any of their fellows, they ſhould be taught to ſhew their utmoſt abhorrence of it, and ſpeedily forſake ſuch pernicious company.

SECTION IX.

A GUARD SET ON THE SPORTS AND DIVERSIONS OF CHILDREN.

AS parents ſhould take care to have their children employed in proper learning and buſineſs, ſo they ſhould not think it beneath them to concern themſelves a little about their ſports and recreations. Human nature, eſpecially in younger years, cannot be conſtantly kept intent on work, learning, or labour. There muſt be ſome intervals of pleaſure to give a looſe to the mind, and to refreſh the natural ſpirits. Too long and intenſe a confinement to one thing, is ready to over-tire the ſpirits of youth, and to weaken the ſprings of

of activity by exceſſive fatigue. It is an old ſimile on this occaſion, and a very juſt one, that a bow kept always bent will grow feeble and loſe its force. The alternate ſucceſſions of buſineſs and diverſion preſerve the body and ſoul of children in the happieſt temper: and learning is more cloſely purſued, and work better done, after ſome agreeable relaxations. The young creatures apply themſelves to their buſineſs with new vigour, after the enjoyment of ſome pleaſurable releaſe.

I CONFESS it would be a conſiderable advantage, if the various parts of learning and buſineſs in which children are employed were ſo happily contrived, that one might be, as it were, a relaxation or diverſion, when the mind is tired with the other: and if children have a taſte and reliſh of reading and improvement of the mind, there is a rich variety of entertainment to be found in books of poetry, hiſtory, accounts of the wonders of art and nature, as well as ingenious practices in mechanical and mathematical affairs. It is happieſt indeed where this reliſh is the gift of nature; yet children may be trained up, by wiſe and alluring methods, to delight in knowledge, and to chooſe ſuch ſort of recreations, eſpecially in winter nights, and rainy ſeaſons, when they cannot enjoy the more active diverſions abroad. Yet, beſides theſe, ſome other ſorts of ſports will generally be found neceſſary for children of almoſt all diſpoſitions.

AND

And their ſports ought to be ſuch as are in ſome meaſure choſen by themſelves, that they may be matter of delight, yet ſtill under the regulation of the eye and prudence of a parent. No ſort of play ſhould be permitted wherein ſacred things become a matter of jeſt or merriment. No ſport ſhould be indulged wherein foul language, ill names, or ſcandal, are practiſed; wherein there is any violation of modeſty, or of the rules of decency and cleanlineſs; nothing muſt be ſuffered where there is any breach of the moral precepts of the law of God; wherein cozening or cheating, falſhood or lying, are practiſed or allowed. They ſhould be confined to honeſty, juſtice, truth, and goodneſs, even in their very play.

They ſhould not be permitted to uſe ſuch ſporting as may tend to diſcompoſe their ſpirits, diſorder their nature, injure their fleſh, prejudice their health, break their limbs, or do miſchief to themſelves, or each other.—This ſhould rather be the play of dogs or horſes than of children.

Nor ſhould they ever be allowed to practiſe thoſe diverſions that carry an idea of barbarity and cruelty in them, though it be but to brute creatures. They ſhould not ſet up cocks to be banged with cudgels thrown at them about ſhrovetide; nor delight in giving a tedious lingering death to a young litter of dogs or cats, that may be appointed to be deſtroyed and drowned, leſt they multiply too much in a houſe: nor ſhould they take pleaſure

in

in pricking, cutting, or mangling young birds which they have caught, nor uſing any ſavage and bloody practices towards any creatures whatſoever; leſt their hearts grow hard and unrelenting, and they learn in time to practiſe theſe cruelties on their own kind, and to murder and torture their fellow-mortals; or at leaſt to be indifferent to their pain and diſtreſs, ſo as to occaſion it without remorſe.

They ſhould never be ſuffered to game for money, nor even for their own toys or play-things, if they are coſtly and expenſive. Many ſore inconveniences in riper years ariſe from ſuch indulgences. And indeed no recreations ſhould be accounted lawful, but thoſe in which they can with courage recommend themſelves to God, and deſire his bleſſing upon them.

Those children who are kept pretty cloſe to learning in a ſchool, ſhould be directed to purſue their recreations, as much as may be, in the open air, and to exerciſe their limbs with vigour and activity, that their growth and health may not be impaired by ſtudy, and too much confinement to a book. But in very foul weather, or in long winter evenings, as I hinted before, they may be taught to ſeek ſuch diverſions as may at once refreſh and improve their minds.

For want of this, in ſome families, the games of draughts and cheſs are practiſed, and ſome other little ſports, upon a cheſs-board, without any ſtakes or aim at gain beyond

yond the mere pleaſure of victory. In other houſes, cards and dice are introduced, for want of better recreations. The former of theſe, namely, draughts and cheſs, are innocent enough, and may wear off a heavy hour, when the mind or body are unfit for buſineſs: the latter have had the general cenſure of our wiſe and pious fathers, and there have been moſt unhappy effects attending them: and indeed theſe games are ſeldom uſed without depoſiting too much money as the ſtake, and this tends to engage the paſſions with greater vehemence than the nature of a recreation can require, or ſhould admit. But I leave it to thoſe who are more ſkilful in caſuiſtic divinity, to prove them utterly unlawful in the very nature of the game.

However that be, I have often earneſtly wiſhed, that inſtead of theſe games there were ſome more profitable ſports invented for a long evening, for a dull hour, or a rainy ſeaſon: and I am well aſſured, that if ſome ingenious mind, which is well ſkilled in mathematical learning and in games, would but take pains to contrive ſome ſuch diverſions, there might be a much better account given of the hours of leiſure and remiſſion of buſineſs by perſons of both ſexes, and of all ages, than can be at preſent, for want of ſuch uſeful and improving recreations.

What if cards and dice ſhould be proved to be never ſo lawful in themſelves, yet there might be various inventions, of much more advantage

advantage to knowledge and virtue placed in the room of them. May not ſome little tablets of paſteboard be made in imitation of cards, which might teach the unlearned ſeveral parts of grammar, philoſophy, geometry, geography, aſtronomy, &c.

WHAT if on one ſide of theſe tablets or charts, a town or city were named and deſcribed; and on the other ſide, of the county, province, kingdom, where that town ſtands, with ſome geographical or hiſtorical remark on it: and whoſoever in play draws the chart with the town on it, ſhould be obliged to tell the country where it ſtands, and the remark made on it?

WHAT if on one ſide were a geometrical figure; and on the other the demonſtration of ſome property belonging to it?

WHAT if one ſide bore the name or figure of any piece of money; and the other all the multiples of it by the nine digits, or as far as twelve: this would be uſeful for children bred up to a trade.

WHAT if the figure of ſome plant, animal, engine, or any thing elſe in the world of nature or art, were printed on one ſide; and on the other the name of the thing, which ſhould be required to be ſpelled right by young ſcholars when they ſee the figure, in order to teach them the art of ſpelling. And if to this were added, ſome beautiful expreſſion or deſcription of the thing, taken out of our beſt Engliſh poets,

poets, to be repeated by him who draws the chart which has the figure on it.

OR if on one ſide were a word in Engliſh; and on the other the ſame thing expreſſed in *Latin*, *Greek*, or *French*, for thoſe who learn theſe languages.

OR if ſingle names of famous men and women were on one ſide; and the reverſe contained the hiſtory, or ſome ſhort account, of thoſe perſons whoſe names are ſo famous.

WHAT if in a ſheet of paper, or a two-penny book, were written a hundred proverbs, or wiſe ſayings, collected out of moraliſts, ancient and modern, relating to all the virtues and vices; and a collection of the moſt eminent examples of theſe vices and virtues were ſuperadded: and if one or more ſolid bodies of wood, of ſixteen, twenty, or thirty-two flat ſides were formed with the name of one virtue or vice inſcribed on each ſide; and by the rolling of this many-ſided toy, the uppermoſt word or name ſhould be an indication what proverb, or what example to require.

THERE have been, I confeſs, ſeveral ſorts of cards invented with proverbs, with various learned figures, and mathematical devices upon them: but, as far as I can learn, theſe have been but mere pictures and ornaments to the hearts and diamonds: theſe learned devices and figures have had no ſhare in the game: the cards are uſed like common cards ſtill, without any manner of improvement of

any

any of the gameſters in theſe ſciences. But what I purpoſe is a contrivance to render theſe words, or figures, or ſentences, the very implements of the ſport itſelf, without ſo much as the form of any ſpade, or club, or heart, or diamond, drawn upon the chart or tablet.

Some of theſe exerciſes and diverſions, if happily contrived, may not only be fit to entertain children in their younger years, but may uſefully amuſe them when they are grown up towards manly age.

For my part, I own myſelf to be ſo much unſkilled in the various games uſed among us, that I am not fit to contrive, nor capable of inventing ſuch uſeful paſtime. But I wiſh ſome of the ſons of ingenuity had ſcience and virtue ſo much at heart, as to attempt ſuch a ſervice to mankind. And parents ſhould ſeek ſome ſort of delightful employments or recreations for the leiſure hours of their ſons and their daughters when they are in the ſtage of youth, that they may be the more eaſily withheld from thoſe diverſions of the preſent age, which are ſo faſhionable and yet ſo dangerous.

Among theſe dangerous and modiſh diverſions, I cannot forbear to mention midnight aſſemblies, playhouſes, gaming-tables, and maſquerades. Let parents who would willingly ſee their children walking in the paths of piety and virtue, endeavour to guard their inclination from theſe enticing amuſements. The religion and conſcience of many a well-

inclined

inclined youth have been expoſed to great and imminent danger among thoſe ſcenes of vanity and folly, to ſay no worſe. My buſineſs is not to rail at them, though ſome of my readers will hardly forgive me that I deal with them ſo tenderly, and give them names of ſo ſoft a ſound. But this muſt be confeſt, that if perſons of piety frequent them, they too much riſk their character and their innocence, and expoſe their virtue and their piety to too great and needleſs temptations: or at leaſt, by giving the ſanction of their preſence at ſuch places, and on ſuch occaſions, may make themſelves acceſſary to the ruin of thoſe who may be leſs fortified againſt their inſnaring tendency.

YET ſome of theſe diverſions and amuſements are ſo charming to many a young thoughtleſs creature, that no riſk is thought too great to run if they may but pleaſe their ears and their eyes, and gratify their idle and vain inclinations. Hence theſe houſes of pleaſure are filled and frequented: hence the theatres are crowded, and gaming-rooms attended by multitudes of youth, whoſe parents have enjoyed the bleſſing of a ſtricter education: and though their eſtate can ſcarce ſupport the irregular expence, yet they gratify their children in theſe hazardous recreations, and take no pains to cure them of this pernicious folly.

BUT the children of our age will pertly reply, "What, muſt we live like nobody? "Muſt we turn old *Puritans* again? Muſt

"we

"we look like fools in company, where there "is ſcarce any diſcourſe but of plays, operas, "and maſquerades, or cards, dice, and mid-"night aſſemblies? And pray what ſin is "there in any of them?"

To this I anſwer, that I am very ſorry to find that the children of religious parents chooſe and delight in company where theſe things are the chief ſubject of converſation. I fear leſt God, and virtue, and the important things of another world, are utterly baniſhed out of ſuch a viſiting-room, where theſe diſcourſes are the chief entertainment, and there is little place found for any profitable converſation, even about the moſt uſeful and valuable affairs of this life.

But, light as theſe pert queſtions are, I will conſider them one after another. You ſay firſt, Muſt we look like old *Puritans?* Muſt we live like nobody? No, my friends, I am not perſuading you to return to the habit and guiſe of your anceſtors, nor to tranſact your viſits, nor to model your diverſions, by the pattern of fourſcore years ago. There is a certain faſhion and appearance of things that belong to every age: modes of converſation, and forms of behaviour, are ever changing in this life: and it is no improper thing for perſons, according to their rank and figure in life, to conform themſelves to the preſent cuſtoms, as far as they are innocent and have no evil influence upon morality or religion. But where any unhappy cuſtoms prevail in the world

world, that make an inroad upon your piety, that endanger your virtue, that break the good order of religious families, and are uſually or always attended with ſome miſchievous conſequences; ſurely, in theſe inſtances, it is better to look like a *Puritan*, and ſtand almoſt alone, than to follow the multitude in the road that leads to iniquity and miſchief. A *Puritan*, or a *Separatiſt* from the vain or dangerous courſes of a wicked world, is to this day a name of laſting glory; though the enemies of God and of your anceſtors may caſt it upon them in a way of reproach.—There are ſome things in which you muſt dare to be ſingular, if you would be chriſtians, and eſpecially in a corrupt and degenerate age.—A ſenſe of the love of God ſecured to your hearts, and an inward peace of conſcience, will infinitely countervail the enmity of the world, and overbalance the reproaches of an ungodly generation.

Besides, if the families that profeſs religion, and deſire to preſerve piety amongſt them, and tranſmit it down to their children's children, would but heartily join together, in a reſolved abſtinence from theſe hazardous diverſions, there would be no need of any one of you to ſtand alone, and your appearance on the ſide of virtue would not be ſingular. You might animate and ſupport one another with publick courage, and, having God and virtue on your ſide, you might, in ſome meaſure, bear down the effrontery and ridicule of

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an age of vice and ſenſuality; an age wherein comedies and maſquerades, gaming-tables and midnight aſſemblies, are become the modiſh diverſions.

But ſtill it may be ſaid, What ſin is there in any of them? Bear with me then while I take them in order one after another, and briefly give my opinion concerning each of them.

1. Let us begin with the playhouſe. It is granted that a dramatic repreſentation of the affairs of human life is by no means ſinful in itſelf: I am inclined to think that valuable compoſitions might be made of this kind, ſuch as might entertain a virtuous audience with innocent delight, and even with ſome real profit. Such have been written in *French*, and have, in times paſt, been acted with applauſe. But it is too well known that the comedies which appear on our ſtage, and moſt of the tragedies too, have no deſign to ſet religion or virtue in its beſt light, nor to render vice odious to the ſpectators. In many of them piety makes a ridiculous figure, and virtue is dreſſed in the habit of folly; the ſacred name of God is frequently taken in vain, if not blaſphemed; and the man of flagrant vice is the fine gentleman, and the poet's favourite, who muſt be rewarded at the end of the play.

Beſides, there is nothing will paſs on our theatres that has not the mixture of ſome amorous intrigue: lewdneſs itſelf reigns and riots in ſome of their ſcenes: ſobriety is put quite

quite out of countenance, and modeſty is in certain danger there: the youth of ſerious religion, that ventures ſometimes into this infected air, finds his antidotes too weak to reſiſt the contagion. The pleaſures of the cloſet and devout retirement are ſuſpended firſt, and then utterly vanquiſhed by the overpowering influence of the laſt comedy: the fancy is all over defiled, the vain images riſe uppermoſt in the ſoul, and pollute the feeble attempts of devotion; till by degrees ſecret religion is loſt and forgotten: and in a little time the playhouſe has got ſo much the maſtery of conſcience, that the young chriſtian goes to bed after the evening drama with as much ſatisfaction and eaſe, as he uſed to do after evening prayer.

If there have been found two or three plays which have been tolerably free from lewd and profane mixtures, there are ſome ſcores or hundreds that have many hateful paſſages in them, for which no excuſe can be made. And when all the charming powers of poeſy and muſick are joined with the gayeſt ſcenes and entertainments, to aſſault the ſenſes and the ſoul at once, and to drive out virtue from the poſſeſſion of the heart, it is to be feared that it will not long keep its place and power there. What a prophet of their own ſays of the court, may with much more truth and juſtice be ſaid of the theatre.

It is a golden, but a fatal circle,
Upon whoſe magic ſkirts a thouſand devils

In

In cryſtal forms ſit tempting innocence,
And beckon early virtue from its center.

Another of the poets of the town, who made no great pretences of virtue, and who well knew the qualities of the theatre, and its miſchievous influence, writes thus of it:

It would be endleſs to trace all the vice
That from the play-houſe takes immediate riſe.
It is the unexhauſted magazine
That ſtocks the land with vanity and ſin.
——— By flouriſhing ſo long,
Numbers have been undone, both old and young:
And many hundred ſouls are now unbleſt,
Which elſe had died in peace, and found eternal reſt.

As for any of my friends who are not yet convinced of the juſtice of theſe cenſures, I intreat them to read what Mr. *Collier*, Mr. *Bedford*, and Mr. *Lawe*, have written on this ſubject: and though I would by no means juſtify and ſupport every remark they have made, yet I think every reader who has a modeſt and pious ſoul, and has the cauſe of God and virtue near his heart, will be a little afraid to give his preſence there, leſt he ſhould ſeem to encourage ſuch incentives to iniquity and profaneneſs: or, if he ſhould go thither once, merely to ſee and know what

what it is, I would perſuade myſelf he will not make it his practice, or frequent that houſe of infection.

But you will ſay, "There is ſome advantage to be gained by theſe entertainments: there is a deal of fine language in them, and faſhionable airs of converſation: there are many of the fooleries of life expoſed in the theatre which ſuit not a more ſolemn place; and comedies will teach us to know the world, and to avoid the ridicule of the age."

But let my younger friends, who are ſo willing to improve in their knowledge of the world and politeneſs, remember, that whatſoever may be gotten, there is much more to be loſt among theſe perilous and enticing ſcenes of vanity: the riſk of their virtue and ſerious religion can never be recompenſed by the learning a few fine ſpeeches and modiſh airs, or the correction of ſome aukward and unfaſhionable piece of behaviour. This is to plunge headlong into the ſea, that I may waſh off a little dirt from my coat; or to venture on poiſon, in order to cure a pimple.

Besides, moſt or all of theſe ends might be attained by reading ſome of the beſt of them in private: though, I confeſs, I am cautious how I recommend this practice, becauſe I think that almoſt all theſe dramatick compoſures in our age have ſome dangerous mixtures in them. Thoſe volumes of ſhort eſſays which are entitled the *Spectator*, will give a ſufficient

knowledge of the ways of the world, and cure us of a hundred little follies, without the danger that there is in reading of plays: though, even in thoſe very volumes, I could heartily wiſh that here and there a leaf were left out, wherein the writer ſpeaks too favourably of the ſtage, and now and then, though rarely, introduce a ſentence that would raiſe a bluſh in the face of ſtrict virtue.

2. THE next forbidden diverſion is the maſquerade. By all the deſcriptions that I have heard of it, it ſeems to be a very low piece of foolery, fitted for children and for perſons of a little and trifling genius, who can entertain themſelves at blind-man's buff. And as the entertainment is much meaner than that of the theatre, ſo it is ſomething more hazardous to virtue and innocence. It does not ſo much as pretend to any ſuch improvement of the mind as the theatre profeſſes; while it lays a more dreadful ſnare to modeſty, and has made too often a diſmal inroad on the morals of thoſe that frequent it. Could I but perſuade perſons to read what the right reverend the late lord biſhop of *London* has publiſhed in his ſermon for the reformation of manners, I am ready to think that all thoſe who profeſs virtue would *refrain their feet far from it, and not come near the doors of the houſe.* His words are theſe:

" AMONGST the various engines contrived " by a corrupt generation to ſupport vice " and profaneneſs, and keep them in counte- " nance, I muſt particularly take notice of " maſquerades

" maſquerades, as they deprive virtue and re-
" ligion of their laſt refuge, I mean ſhame,
" which keeps multitudes of ſinners within
" the bounds of decency, after they have
" broken through all the ties of principle and
" conſcience. But this invention ſets them
" free from that tie alſo; being neither better
" nor worſe than an opportunity to ſay and
" do there, what virtue, decency, and good
" manners, will not permit to be ſaid or done
" in any other place. If perſons of either ſex
" will frequent lewd and profane plays, or
" openly join themſelves to looſe and atheiſti-
" cal aſſemblies of any kind, they have their
" reward; they are ſure to be marked and
" branded by all good men, as perſons of cor-
" rupt minds and vicious inclinations, who
" have abandoned religion and all pretenſions to
" it, and given themſelves over to luxury and
" profaneneſs. And, as bad as the world is,
" this is a very heavy load upon the characters
" of men, and in ſpite of all the endeavours of
" vice to bear up and keep itſelf in counte-
" nance, it ſinks them by degrees into infamy
" and contempt. But this pernicious inven-
" tion intrenches vice and profaneneſs againſt
" all the aſſaults and impreſſions of ſhame:
" and whatever lewdneſs may be concerted,
" whatever luxury, immodeſty, or extrava-
" gance may be committed in word or deed,
" no one's reputation is at ſtake, no one's
" character is reſponſible for it. A circum-
" ſtance of ſuch terrible conſequence to virtue

" and good manners, that if maſquerades ſhall " ever be revived, as we heartily hope they " will not, all ſerious chriſtians within theſe " two great and populous cities will be nearly " concerned to lay it to heart, and diligently " beſtir themſelves in cautioning their friends " and neighbours againſt ſuch fatal ſnares.— " Particularly all who have the government " and education of youth ought to take the " greateſt care to keep them out of the way " of this dangerous temptation, and then to " labour againſt the ſpreading of it.

" I CANNOT forbear to add, that all reli- " gious conſiderations apart, this is a diverſion " that no true Engiſhman ought to be fond " of, when he remembers that it was brought " in among us by the ambaſſador of a neigh- " bouring nation in the laſt reign, while his " maſter was in meaſures to enſlave us: and " indeed there is not a more effectual way " to enſlave a people, than firſt to diſpirit " and enfeeble them by licentiouſneſs and ef- " feminacy." Thus far the right reverend author, whoſe zeal for the ſuppreſſion of all theſe tempting machineries has been ſo conſpicuous and honourable.

3. THE third place of dangerous reſort is the gaming-table. Many young gentlemen have been there bubbled and cheated of large ſums of money, which were given them by their parents to ſupport them honourably in their ſtations. In ſuch ſort of ſhops young ladies are tempted to ſquander away too large a ſhare

a ſhare of their yearly allowance, if not of the proviſion which their parents have made for their whole lives. It is a fatal ſnare to both ſexes: if they win, they are allured ſtill onward, while, according to their language, *luck runs on their ſide:* if they loſe, they are tempted to another and another caſt of the die, and inticed on ſtill to freſh games by a deluſive hope that *fortune will turn*, and they ſhall recover all that they have loſt. In the midſt of theſe ſcenes their paſſions riſe ſhamefully, a greedy deſire of gain makes them warm and eager, and new loſſes plunge them ſometimes into vexation and fury, till the ſoul is quite beaten off from its guard, and virtue and reaſon have no manner of command over them.

My worthy friend Mr. *Neal*, in his reformation ſermon, has taken occaſion not only to inform us that "merchants and tradeſmen "mix themſelves at theſe tables with men of "deſperate fortunes, and throw the dice for "their eſtates," but in a very decent and ſoft manner of addreſs he has enquired, "Whether "publick gaming, in virtuous ladies, is not "a litttle out of character? Whether it does "not draw them into mixed company, and "give them an air of boldneſs, which is per-"fectly inconſiſtent with that modeſty, which "is the ornament of the fair ſex? Whether "it does not engage them in an habit of idle-"neſs, and of keeping ill hours? Whether "their paſſions are not ſometimes diſordered? "and, Whether the loſſes they ſuſtain, have

" not a tendency to breed ill blood in their fa-
" milies, and between their neareſt relations?
" It has often been obſerved, that gaming in a
" lady has uſually been attended with the loſs of
" reputation, and ſometimes of that which is
" ſtill more valuable, her virtue and honour."
Thus far proceeds this uſeful ſermon.

Now if theſe be the diſmal and frequent conſequences of the gaming-tables, the loſs of a little money is one of the leaſt injuries you ſuſtain by it. But what if you ſhould ſtill come off gainers? Is this the way that God has taught or allowed us to procure the neceſſary comforts of life? Is this a ſort of labour or traffick on which you can aſk the bleſſing of heaven? Can you lift up your face to God, and pray, that he would ſucceed the caſt of the die, the drawing of the lot, or the dealing out of the cards, ſo as to increaſe your gain, while it is the very ſenſe and language of the prayer, that your neighbour may ſuſtain ſo much loſs? This is a ſad and guilty circumſtance which belongs to gaming, that one can gain nothing but what another loſes, and conſequently we cannot aſk a bleſſing upon ourſelves, but at the ſame time we pray for a blaſt upon our neighbour.

WILL you hope to excuſe it by ſaying, that my neighbour conſents to this blaſt or this loſs by entering into the game, and there is no injury where there is conſent?

I ANSWER, that though he conſents to loſe conditionally, and upon a venturous hope of gain,

gain, yet he is not willing to ſuſtain the loſs abſolutely; but when either chance, or his neighbour's ſkill in the game, has determined againſt him, then he is conſtrained to loſe, and does it unwillingly; ſo that he ſtill ſuſtains it as a loſs, or misfortune, or evil. Now if you aſk a bleſſing from heaven on this way of your getting money, you aſk, rather abſolutely, that your neighbour may ſuſtain a loſs, without any regard to the condition of his hope of gain. Your wiſh and prayer is directly that you may get, and he may loſe: you cannot wiſh this good to yourſelf, but you wiſh the contrary evil to him: and, therefore, I think gaming for gain cannot be conſiſtent with the laws of *Chriſt*, which certainly forbid us to wiſh evil to our neighbour.

And if you cannot, ſo much as in thought, aſk God's bleſſing on this, as you certainly may on ſuch recreations as have an evident tendency innocently to exerciſe the body and relax the mind, it ſeems your conſcience ſecretly condemns it, and there is an additional proof of its being evil to you.

All the juſteſt writers of morality, and the beſt caſuiſts, have generally, if not univerſally, determined againſt theſe methods of gain. Whatſoever game may be indulged as lawful, it is ſtill a recreation, and not as a calling or buſineſs of life: and therefore no larger ſums ought to be riſked or ventured in this manner, than what may be lawfully laid out by any perſons for their preſent recrea-

tion, according to their different circumſtances in the world.

Besides all this, think of the loſs of time, and the waſte of life that is continually made by ſome who frequent theſe places. Think how it calls away many a youth from their proper buſineſs, and tempts them to throw away what is not their own, and to riſk the ſubſtance, as well as the diſpleaſure of their parents, or of their maſter, at all the uncertain hazards of a dice-box. Read the pages which Mr. *Neal* has employed on this theme, in the ſermon juſt now cited: read what Mr. *Dorrington* has written ſeveral years ago, on this ſubject of gaming: I wiſh ſuch diſcourſes were freſh in print, and put into the hands of every one who lies under this temptation.

4. The midnight aſſemblies are the laſt which I ſhall mention of thoſe modiſh and hazardous diverſions, wherein youth are drawn away to much vanity, and plunged into the ſenſual gaieties of life; and that at thoſe hours, part of which ſhould be devoted to the religion of the family or the cloſet, and part to the nightly repoſe of nature. It is acknowledged to be proper and needful that young people ſhould be indulged in ſome recreations, agreeable to their age, and ſuitable to the condition in which Providence has placed them. But I would aſk whether the great and only valuable end of recreation is to be expected from theſe midnight aſſemblies, namely, to relieve us from the fatigues of life, and to exhilarate the

the ſpirits, ſo as thereby to fit us for the duties of life and religion. Now are theſe the proper means to fit us for the duties of either kind? Perhaps it will be ſaid that dancing, which is practiſed in thoſe aſſemblies, is an exerciſe conducive to health, and therefore a means of fitting us for the duties of life. But may not the unſeaſonableneſs of the midnight hour prevent and overbalance the benefit that might otherwiſe be ſuppoſed to ariſe from the exerciſe? Is it likely that natural health ſhould be promoted, or preſerved, by changing the ſeaſons and order of nature, and by allotting thoſe hours to exerciſe, which God and nature have ordained to reſt? Is the returning home, after five or ſix hours dancing, through the cold and damp of the midnight air, a proper means of preſerving health? or rather is it not more likely to impair and deſtroy it? Have not the fatal effects been too often felt? Have there not been ſacrifices of human life offered to this midnight idol? Have there been no fair young martyrs to this unſeaſonable folly? Are there not ſome of its ſlaves who are become feeble, labouring under ſore diſeaſes, and ſome of them fallen aſleep in death? Have not their muſick and their dancing, inſtead of natural reſt in their beds, brought them down to a long ſilence in the grave, and an untimely reſt in a bed of duſt? Thoſe amiable pieces of human nature, who were lately the joy and hope of their too indulgent parents, are now the bitterneſs of their hearts; and

thoſe very exerciſes from whence they hoped the continuance of their joy, as the ſuppoſed means of confirming their children's health, are become an everlaſting ſpring of their mourning.

And as thoſe midnight recreations are badly ſuited to fit us for the duties of the civil life, ſo they are worſe ſuited to fit us for, or rather, they are more apparently oppoſite to the duties of religion. The religion of the cloſet is neglected, the beautiful regularity and order of the family is broken; and when the night is turned into day, a good part of the next day is turned into night, while the duties of the morning, both to God and man, are unperformed. Thoſe who have frequented theſe aſſemblies know all this, and are my witneſſes to the truth of it. Nay, the very practice itſelf, at thoſe unſeaſonable hours, tells all the world how much they prefer theſe dangerous amuſements to the worſhip of God, in the evening and the morning, and to all the conveniences and decorum of family government. Beſides, if I ſpeak to chriſtians, have you not found that the indulgence of this ſort of diverſions, which are uſually practiſed in thoſe unſeaſonable aſſemblies, leads the mind away inſenſibly from God and religion, gives a vanity to the ſpirit, and greatly abates the ſpiritual and heavenly temper which ſhould belong to chriſtians? Hath it not taken away the ſavour of godlineſs and tincture of piety from ſome younger minds? And do elder chriſtians

chriſtians never ſuffer by it? Let it be farther conſidered, what ſort of company you mingle with at thoſe midnight aſſemblies. Are they moſt frequented by the wiſe and pious, or by the more vain and vicious part of mankind? Do they tend to fill your mind with the moſt improving notions, and your ears and your lips with the moſt proper converſation? Do you that frequent them never find your piety in danger there? Does ſtrict religion and prayer reliſh ſo well with you after thoſe gaudy nights of mirth and folly? and do you then, when you join in thoſe aſſemblies, practiſe the commands of God to *abſtain from all appearance of evil*, and to *ſhun the paths of temptation?* Can you pray for a bleſſing on your attendance on theſe midnight meetings? Or, can you hope to run into the midſt of thoſe ſparks and living coals, and yet not be burnt, nor ſo much as have your garments ſinged? Are not parents generally very ſenſible, that there are dangerous ſnares to youth in thoſe gay diverſions? And therefore the mother will herſelf go along with her young offspring, to take care of them, and to watch over them; and perhaps there is ſcarcely any place or time which more wants the watchful eye of a ſuperior. But here let me aſk, is this all the reaſon why the mother attends thoſe ſcenes of vanity? Has ſhe no reliſh for them herſelf? Has ſhe no gay humours of her own to be gratified, which ſhe diſguiſes and covers with the pretence of a parental ſolicitude for the

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virtue and honour of her offspring? Are there no mothers who freely lead their children into thoſe perilous places, where ſoul and body are in danger, and are, really, their tempers, under a colour of being their guardians?

You will plead, perhaps, that ſome of theſe things are proper for the improvement of young people in good breeding and politeneſs. They muſt be brought into company to ſee the world, and to learn how to behave with becoming decency. Well, ſuppoſe theſe aſſemblies to be academies of politeneſs, and that young people attend there upon lectures of good-breeding. Is there no other time ſo fit as midnight to poliſh the youth of both ſexes, and to breed them well? May not an hour or two be appointed, at more proper ſeaſons, by ſelect companies, for mutual converſation and innocent delight? Can there be no genteel recreations enjoyed, no leſſons of behaviour taught by day-light? Can no method of improvement in good-breeding be contrived and appointed which ſhall be more ſecure from temptations and inconveniencies? Are there none which are more harmleſs, more innocent, of better reputation among perſons of ſtrict piety, and which make leſs inroad on the duties of life, both ſolitary and ſocial, civil and religious?

Shall I enquire once more, what is done at many of thoſe midnight aſſemblies, before the dance is begun, or when it is ended, and what is the entertainment of thoſe who are not

not engaged in dancing? Are they not active in gaming? Are not cards the buſineſs of the hour? Are not children educated, by this means, in the love of gaming? And do they not hereby get ſuch a reliſh of it, as proves afterwards pernicious to them? Now if gaming be not a practice fit to be encouraged, what encouragement do thoſe aſſemblies deſerve, where gaming is one of the chief diverſions or buſineſs?

But it is time to put an end to this ſort of diſcourſe. I beg pardon of my readers for having drawn it out to ſo great a length: for I have ſaid too much on this ſubject, for thoſe who have no inclination to theſe criminal and dangerous diverſions; and I wiſh I may have ſaid enough to do good to thoſe who have.

Upon the whole, I conclude, it is the duty of parents who would give their children a good education, to ſee to it, that children, in their younger years, do not indulge ſuch recreations as may ſpoil all the good effects of the pious inſtructions, the prayers, and care of their parents. Otherwiſe, if you encourage them in ſuch recreations, you are building up thoſe vanities of mind, and thoſe vicious inclinations, with one hand, which you labour to prevent or to deſtroy with the other.

SECTION

SECTION X.

OF THE PROPER DEGREES OF LIBERTY AND RESTRAINT IN THE EDUCATION OF A SON, ILLUSTRATED BY EXAMPLE.

SO weak and unhappy is human nature, that it is ever ready to run into extremes; and when we would recover ourſelves from an exceſs on the right hand, we know not where to ſtop, till we have got to an exceſs on the left. Inſtances of this kind are innumerable, in all the affairs of human life; but it is hardly more remarkable in any thing, than in the ſtrict and ſevere education of our fathers a century ago, and in the moſt profuſe and unlimited liberty that is indulged to children in our age.

IN thoſe days the ſons were bred up to learning by terrible diſcipline: every *Greek* and *Latin* author they converſed with, was attended with one or many new ſcourges, to drive them into acquaintance with him; and not the leaſt miſdemeanor in life could eſcape the laſh: as though the father would prove his daily *love to his ſon* by never *ſparing his rod*, Prov. xiii. 24. Now-a-days young maſter muſt be treated with a fooliſh fondneſs, till he is grown to the ſize of a man; and let his faults be never ſo heinous, and his obſtinacy never ſo great, yet the preceptor muſt not let him hear the name of the rod, leſt the child ſhould

ſhould be frighted or hurt; the advice of the wiſeſt of men is utterly forgotten, when he tells us, that due *correction ſhall drive out the folly that is bound up in the heart of a child.* Prov. xxii. 15. Or elſe they boldly reverſe his divine counſel, Prov. xiii. 24. as though they would make the rule of their practice a direct contradiction to the words of *Solomon*, namely, that *he that ſpareth the rod* loveth *his ſon, but he that* hateth *him chaſtens him betimes.*

In that day many children were kept in a moſt ſervile ſubjection, and not ſuffered to ſit down, or to ſpeak, in the preſence of their father, till they were come to the age of one-and-twenty. The leaſt degree of freedom was eſteemed a bold preſumption, and incurred a ſharp reproof. Now they are made familiar companions to their parents, almoſt from the very nurſery; and therefore they will hardly bear a check or reproof at their hand.

In the beginning of the laſt century, and ſo onward to the middle of it, the children were uſually obliged to believe what their parents and their maſters taught them, whether they were principles of ſcience, or articles of faith or practice: they were tied down almoſt to every punctilio, as though it were neceſſary to ſalvation; they were not ſuffered to examine or enquire whether their teachers were in the right, and ſcarce knew upon what grounds they were to aſſent to the things that were taught them; for it was a maxim of all teachers,

ers, that the learner muſt believe: *Diſcentem oportet credere.* Then an *ipſe dixit*, or *Ariſtotle* ſaid ſo, was a ſufficient proof of any propoſition in the colleges; and for a man of five-and-twenty to be a chriſtian and a proteſtant, a diſſenter or a churchman, it was almoſt reaſon enough, to ſay, that his father was ſo. But in this century, when the doctrine of a juſt and reaſonable liberty is better known, too many of the preſent youth break all the bonds of nature and duty, and run to the wildeſt degrees of looſeneſs, both in belief and practice. They ſlight the religion which their parents have taught them, that they may appear to have choſen a religion for themſelves: and when they have made a creed or belief of their own, or rather borrowed ſome ſcraps of infidelity from their vain companions and equals, they find pretences enough to caſt off all other creeds at once, as well as the counſels and cuſtoms of their religious predeceſſors.

"THE practices of our fathers," ſay they, "were preciſe and fooliſh, and ſhall be no "rule for our conduct; the articles of their "faith were abſurd and myſterious, but we "will believe nothing of myſtery, leſt our "faith ſhould be as ridiculous as theirs." In their younger years, and before their reaſon is half grown, they pretend to examine the ſublimeſt doctrines of chriſtianity; and a raw and half-witted boy ſhall commence an infidel, becauſe he cannot comprehend ſome of the glorious truths of the goſpel, and laughs at his elders

elders and his anceſtors, for believing what they could not comprehend.

THE child now-a-days forgets that his parent is obliged, by all the laws of God and nature, to train him up in his own religion, till he is come to the proper age of diſcretion to judge for himſelf; he forgets, or he will not know, that the parent is intruſted with the care of the ſouls of his young offspring, by the very laws of nature, as well as by the revealed covenants of innocency and of grace. The ſon now-a-days forgets the obligations he is under to honour and obey the perſons who gave him birth; he pays no regard to the doctrines which led his anceſtors to the love of God and man; whereas doctrines that have ſuch influence claim at leaſt ſome degrees of attention, and eſpecially from a ſon who has been trained up in them, and beheld the effect of them in the piety of his parents; nor will the very light of nature ſuffer him to depart from them, but upon the cleareſt judgment of his own mature reaſon, a thorough and impartial ſearch into the ſubject, the loud inward dictates of his conſcience, and the full evidence of his parents' miſtake.

So wanton and licentious a ſpirit has poſſeſſed ſome of the youth of the nation, that they never think they have freed themſelves from the prejudices of their education, till they have thrown off almoſt all the yokes of reſtraint that are laid upon them by God or man.

man. Some take a petulent pride in laying aſide the holy ſcriptures, for the ſame reaſon that *Timothy* was adviſed to *continue in them*, and that is, becauſe *they have learned and known them from their very childhood*, 2 Tim. iii. 15. And ſome, perhaps, have been laughed out of their chriſtianity, leſt it ſhould be ſaid, That their mothers and their nurſes had made them chriſtians.

HERETOFORE the ſons were ſcarce ſuffered to be abſent from home an hour, without expreſs leave, till they were arrived at the age of man, nor daughters, till they were married; now both ſexes take an unbounded licence of roving where they pleaſe, and from a dozen years old, they forget to aſk leave to wander, or to viſit where their fancy leads them: at firſt the parent gives a looſe and winks at it, and then the child claims it as his due for ever.

IN ſhort, the laſt age taught mankind to believe that they were mere children, and treated them as ſuch, till they were near thirty years old; but the preſent gives them leave to fancy themſelves complete men and women at twelve or fifteen; and they accordingly judge and manage for themſelves entirely, and too often deſpiſe all advice of their elders.

NOW though it be ſufficiently evident that both theſe are extremes of liberty or reſtraint, yet if we judge by the reaſon of things, or by experience and ſucceſs, ſurely the ancient education

education is to be preferred before the preſent, and of the two ſhould rather be choſen.

If we would determine this by reaſon, it is eaſy to ſee that a father of fifty or ſixty years old is fitter to judge for his ſon at four-and-twenty, in many matters of importance, than a boy of fifteen is to judge for himſelf.

Or, if we would decide the matter by experience, it is plain enough that the poſterity of the former generation, who are the fathers and the grandfathers of the preſent, had more of ſerious religion and true virtue amongſt them, than there is any hope or proſpect of, amongſt the greateſt part of their children and grandchildren. And, if I would uſe a bold metaphor, I might venture to ſay with truth, The laſt century has brought forth more ſolid fruits of goodneſs than the preſent can yet ſhew in bloſſoms, and in my opinion, this is much owing to the neglect of the pruning-knife.

But after all, Is there no medium between theſe two extremes, exceſs of confinement, and exceſs of liberty? May not young underſtandings be allowed to ſhoot and ſpread themſelves a little, without growing rank and rampant? May not children be kept in a due and gentle ſubjection to their parents, without putting yokes of bondage on them? Is there no reaſonable reſtraint of the wild opinions and violent inclinations of youth, without making chains for the underſtanding, and throwing fetters

fetters on the ſoul? May not the young gentleman begin to act like a man without forgetting that he is a ſon? And maintain the full liberty of his own judgment, without inſolence and contempt of the opinions of his elders? May not he who is bred up a proteſtant and a chriſtian, judge freely for himſelf, without the prejudices of his education, and yet continue a chriſtian and a proteſtant ſtill? Is it not poſſible for the parent to indulge, and the child to enjoy a juſt liberty, and yet neither encourage nor practiſe a wild licentiouſneſs?

YES ſurely, and there have been happy inſtances in the laſt age, and there are ſome in this, both of parents and children, that have learned to tread this middle path, and found wiſdom and virtue in it, piety and peace.—*Agathus* has bred his ſon up under ſuch diſcipline, as renders them both proper examples to the world.

EUGENIO is juſt out of his minority, and in the twenty-ſecond year of his age, he practiſes the man with all that virtue and decency that makes his father's acquaintance covet his company; and indeed they may learn by his diſcourſe the art of good reaſoning, as well as the precepts of piety from his example. He is an entertaining companion to the young gentlemen his equals; and yet divines and philoſophers take a pleaſure to have *Eugenio* amongſt them. He is careſſed by his ſuperiors in honour and years; and though he

he is releaſed from the diſcipline of parental education, yet he treats the lady his mother with all that affectionate duty which could be deſired or demanded of him ten years ago: His father is content to ſee his own youth outſhined by his ſon, and confeſſes that *Eugenio* already promiſes greater things than *Agathus* did at thirty.

If you aſk whence theſe happy qualities ariſe, I grant there was ſome foundation for them in the very make of his nature, there was ſomething of a complexional virtue mingled with his frame; but it is much more owing to the wiſe conduct of his parents from his very infancy, and the bleſſing of divine grace attending their labours, their prayers, and their hopes.

He was trained up from the very cradle to all the duties of infant virtue, by the allurements of love and reward, ſuited to his age; and never was driven to practice any thing by a frown or a haſty word, where it was poſſible for kinder affections to work the ſame effect by indulgence and delay.

As faſt as reaſoning powers began to appear and exert themſelves, they were conducted in an eaſy track of thought, to find out and obſerve the reaſonableneſs of every part of his duty, and the lovely character of a child obedient to reaſon and to his parents will; while every departure from duty was ſhewn to be ſo contrary to reaſon, as laid an early foundation for conſcience to work upon:

upon: conſcience began here to aſſume its office, and to manifeſt its authority in dictates, and reproofs, and reflections of mind, peaceful or painful, according to his behaviour. When his parents obſerved this inward monitor to awake in his ſoul, they could better truſt him out of their ſight.

When he became capable of conceiving of an almighty and inviſible Being, who made this world and every creature in it, he was taught to pay all due regard to this God his maker; and from the authority and love of his father on earth, he was led to form right ideas, as far as childhood permitted, of the power, government, and goodneſs of the univerſal and ſupreme father of all in heaven.

He was informed why puniſhment was due to an offence againſt God or his parents, that his fear might become an uſeful paſſion to awaken and guard his virtue; but he was inſtructed, at the ſame time, that where he heartily repented of a fault, and returned to his duty with new diligence, there was forgiveneſs to be obtained both of God and man.

When at any time a friend interceded for him to his father, after he had been guilty of a fault, he was hereby directed into the doctrine of *Jeſus the mediator* between God and man, and thus he knew him as an *interceſſor*, before he could well underſtand the notion of his *ſacrifice* and *atonement*.

In

In his younger years he paſſed but twice under the correction of the rod; once for a fit of obſtinacy and perſiſting in a falſhood; then he was given up to a ſevere chaſtiſement, and it diſpelled and cured the ſullen humour for ever; and once for the contempt of his mother's authority he endured the ſcourge again, and he wanted it no more.

He was enticed ſometimes to the love of letters, by making his leſſon a reward of ſome domeſtic duty; and a permiſſion to purſue ſome parts of learning, was the appointed recompence of his diligence and improvement in others.

There was nothing required of his memory but what was firſt, as far as poſſible, let into his underſtanding: and by proper images and repreſentations, ſuited to his years, he was taught to form ſome conception of the things deſcribed, before he was bid to learn the words by heart. Thus he was freed from the danger of treaſuring up the cant and jargon of mere names, inſtead of the riches of ſolid knowledge.

Where any abſtruſe and difficult notions occurred in his courſe of learning, his preceptor poſtponed them till he had gone through that ſubject in a more ſuperficial way; for this purpoſe he paſſed twice through all the ſciences; and to make the doctrines of chriſtianity eaſy to him in his childhood, he had two or three catechiſms compoſed by his tutor, each of them ſuited to his more early or more improved capacity, till at twelve years old he was thought fit

fit to learn that publick form, which is more univerſally taught and approved.

As he was inured to reaſoning from his childhood, ſo he was inſtructed to prove every thing, according to the nature of the ſubject, by natural or moral arguments, as far as his years would admit: and thus he drew much of his early knowledge from reaſon or from revelation, by the force of his judgment, and not merely from his teachers, by the ſtrength of his memory.

His parents were perſuaded indeed that they ought to teach him the principles of virtue while he was a child, and the moſt important truths of religion, both natural and revealed, before he was capable of deriving them from the fund of his own reaſon; or of framing a religion for himſelf out of ſo large a book as the bible. They thought themſelves under the obligation of that divine command, *Train up a child in the way that he ſhould go, and when he is old he will not depart from it.* Prov. xxii. 6. And therefore, *from a child they made him acquainted with the holy ſcriptures*, and perſuaded him to believe that they were *given by the inſpiration of God*, before it was poſſible for him to take in the arguments from reaſon, hiſtory, tradition, &c. which muſt be joined together to confirm the ſacred canon, and prove the ſeveral books of the bible to be divine. Thus like *Timothy* he *continued in the things which he had learned and had been aſſured of, knowing of whom he had learned*

learned them. 2 Tim. iii. 14, 15, 16. Yet as his years advanced, they thought it requiſite to ſhew him the ſolid and rational foundations of his faith, that his hope might be built upon the authority of God, and not of men.

THUS the apoſtles and prophets were made his early companions; and being inſtructed in the proofs of the chriſtian religion, and the divine original of his bible, he pays a more conſtant and ſacred regard to it, ſince his judgment and reaſon aſſure him that it is the word of God, than when he was a child, and believed it becauſe his mother told him ſo. He reads the ſcriptures daily now, not like the leſſons of his infancy, but as the infallible rule of his faith and practice: he ſearches them every day in his cloſet, not to confirm any articles or doctrines he is reſolved to believe, but, as the noble *Bereans* did, to examine and try whether thoſe doctrines and articles ought to be believed or not, which he was taught in the nurſery.

AFTER he arrived at fifteen he was ſuffered to admit nothing into his full aſſent, till his mind ſaw the rational evidence of the propoſition itſelf; or, at leaſt, till he felt the power of thoſe reaſons which obliged him to aſſent upon moral evidence and teſtimony, where the evidences of ſenſe or of reaſon were not to be expected. He knew that he was not to hope for mathematical proof that there is a pope at *Rome*, that the *Turks* have dominion over *Judea*, that St. *Paul* wrote an epiſtle to the

Romans, that *Chriſt* was crucified without the gates of *Jeruſalem*, and that in three days time he roſe from the dead; and yet that there is juſt and reaſonable evidence to enforce and ſupport the belief of all theſe. Where truths were too ſublime for preſent comprehenſion, he would never admit them as a part of his faith, till he ſaw full evidence of a ſpeaking God and divine revelation.

His tutor never impoſed any thing on him with a magiſterial air, but by way of advice recommended to him ſuch ſtudies and ſuch methods of improvement, as his experience had long approved; he gave frequent hints of the danger of ſome opinions, and the fatal conſequences of ſome modiſh and miſtaken principles. He let him know generally what ſentiments he himſelf embraced among the divided opinions of the age; and what clear and comprehenſive knowledge, what ſatisfaction of judgment, ſerenity of mind, and peace of conſcience, were to be found in the principles which he had choſen; but he exhorted his pupil ſtill to chooſe wiſely for himſelf, and led him onward in the ſciences, and in common and ſacred affairs, to frame his own ſentiments by juſt rules of reaſoning: though *Eugenio* did not ſuperſtitiouſly confine his belief to the opinions of his inſtructor, yet he could not but love the man that indulged him ſuch a liberty of thought, and gave him ſuch an admirable clue, by which he let himſelf into the ſecrets of knowledge, human and divine: thus under the happy

happy and insensible influences of so prudent a supervisor, he traced the paths of learning, and enjoyed the unspeakable pleasure of being his own teacher, and of framing his opinions himself. By this means he began to use his reason with freedom, and to judge for himself without a servile submission to the authority of others; and yet to pay a just and solemn deference to persons of age and experience, and particularly to those who were the proper and appointed guides of his youth, and who led him on so gently in the paths of knowledge.

He loves to call himself by the honourable name of a Christian, and though his particular sentiments approach much nearer to the opinions of some parties than to others; yet he likes not to be called by the name of any party, for he is wise and bold enough to be a bigot to none. He practises a noble and an extensive charity to those that, in lesser matters, differ widely from him, if they do but maintain the most essential and necessary parts of christianity; nor does he seclude them from his communion, nor withhold himself from theirs; but as the providence of God gives him just occasions, he eats and drinks with them at the table of their common Lord, provided always they impose nothing upon his practice contrary to his conscience.

Yet his charity has its limits too: for he hardly knows how to worship the Son of God in the most solemn ordinance of communion, with those that esteem him but a mere man;

nor can he join with an aſſembly of profeſſed *Socinians* to commemorate the death of *Chriſt*, who deny it to be a proper atonement for the ſins of men.

He dares to believe the doctrines of original ſin, the ſatisfaction of *Chriſt*, the influences of the bleſſed Spirit, and other deſpiſed truths of the goſpel; and this not becauſe his anceſtors believed them, but becauſe he cannot avoid the evidence of them in ſcripture. And if, in ſome few points of leſs importance, he takes leave to differ from the ſentiments of his elders, it is with ſuch a becoming modeſty, that convinces his father how unwilling he is to diſſent from him; and yet he maintains his opinion with ſuch an appearance of argument, and ſuch an honeſt concern for truth and piety, that makes it plain to his friends, that he is under the ſtrong conſtraint of an inward conviction. Thus, though he has perhaps ſome new apprehenſions of things, yet he is by no means led into them by a licentious humour of oppoſing his teachers, nor a wanton pride of free-thinking.

He was not kept a ſtranger to the errors and follies of mankind, nor was he let looſe amongſt them, either in books or in company, without a guard and a guide. His preceptor let him know the groſs miſtakes and iniquities of men, ancient and modern, but inlaid him with proper principles of truth and virtue, and furniſhed him with ſuch rules of judgment, as led him more eaſily to diſtinguiſh between good

good and bad; and thus he was ſecured againſt the infection and the poiſon both of the living and the dead.

He had early cautions given him to avoid the bantering tribe of mortals, and was inſtructed to diſtinguiſh a jeſt from an argument; ſo that a loud laugh at his religion never puts him nor his faith out of countenance. He is ever ready to render a reaſon of his chriſtian hope, and to defend his creed; but he ſcorns to enter the liſts with ſuch a diſputant that has no artillery but ſquib and flaſh, no arguments beſides grimace and ridicule. Thus he ſupports the character of a chriſtian with honour; he confines his faith to his bible, and his practice to all the rules of piety; and yet thinks as freely as that vain herd of atheiſts and deiſts, who arrogate the name of free-thinkers to themſelves.

You will enquire, perhaps, how he came to attain ſo manly a conduct in life, at ſo early an age, and how every thing of the boy was worn off ſo ſoon. Truly, beſides other influences, it is much owing to the happy management of *Eraſte*, (that was the name of the lady his mother) ſhe was frequent in the nurſery, and inſpired ſentiments into his childhood becoming riper years. When there was company in the parlour, with whom ſhe could uſe ſuch a freedom, ſhe brought her ſon in among them, not to entertain them with his own noiſe, and tattle, and impertinence, but to hear their diſcourſe, and ſometimes to an-

ſwer a little queſtion or two they might aſk him. When he was grown up to a youth, he was often admitted into the room with his father's acquaintance, and was indulged the liberty to aſk and enquire on ſubjects that ſeemed to be above his years: he was encouraged to ſpeak a ſentence or two of his own thoughts, and thus to learn and practiſe a modeſt aſſurance. But when the company was gone, he was approved and praiſed if he had behaved well; or received kind hints of admonition, that he might know when he had been too ſilent, and when too forward to ſpeak.—Thus by enjoying the advantage of ſociety above the level of his own age and underſtanding, he was always aſpiring to imitation; and the exceſſes and defects of his conduct were daily noticed and cured.

His curioſity was gratified abroad with new ſights and ſcenes, as often as his parents could do it with convenience, that he might not ſtare and wonder at every ſtrange object or occurrence; but he was made patient of reſtraint and diſappointment, when he ſeemed to indulge an exceſſive deſire of any needleſs diverſion. If he ſought any criminal pleaſures, or diverſions attended with great danger and inconvenience, the purſuit of them was abſolutely forbidden; but it was done in ſo kind a manner, as made the guilt or peril of them appear in the ſtrongeſt light, and thereby they were rendered hateful or formidable, rather than the objects of wiſh and deſire.

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When *Eugenio* firſt began to go abroad in the world, his companions were recommended to him by the prudence of his parents; or, if he choſe them himſelf, it was ſtill within the reach of his tutor's obſervation, or the notice of his father's eye: nor was he ſuffered to run looſe into promiſcuous company, till it appeared that his mind was furniſhed with ſteady principles of virtue, till he had knowledge enough to defend thoſe principles, and to repel the aſſaults that might be made upon his faith. And for this reaſon, till he was twenty years old, he gave account to his ſuperiors how he ſpent the day whenſoever he was abſent from them; though they did not at that age require that he ſhould aſk formal leave for a few hours excurſion.

Yet it was hardly thought fit to truſt him to his own conduct for whole days together, leſt he ſhould meet with temptations too hard for his virtue, till he had gained reſolution enough to ſay No, boldly, and to maintain an obſtinate refuſal of pernicious pleaſures. He was told beforehand, how the profane and the lewd would uſe all the arts of addreſs, and how ſubtilly they would practiſe upon his good-humour, with powerful and tempting importunities. This ſet him ever upon his guard, and though he carried his ſweetneſs of temper always about with him, yet he learned to conceal it whereſoever it was neither proper or ſafe to appear. By a little converſe in the world, he found that it was neceſſary to

be positive, bold, and unmoveable in rejecting every proposal which might endanger his character or his morals: especially as he soon became sensible that a soft and cold denial gave courage to new attacks, and left him liable to be teazed with fresh solicitations. He laid down this, therefore, for a constant rule, that where his reason had determined any practice to be either plainly sinful, or utterly inexpedient, he would give so firm a denial, upon the principles of virtue and religion, as should for ever discourage any further solicitations. This gave him the character of a man of resolute virtue, even among the rakes of the time, nor was he ever esteemed the less upon this account. At first, indeed, he thought it a happy victory which he had gained over himself, when he could defy the shame of the world, and resolve to be a christian in the face of vice and infidelity: he found the shortest way to conquer this foolish shame, was to renounce it at once: then it was easy to practise singularity amidst a profane multitude. And when he began to get courage enough to profess resolute piety without a blush, in the midst of such company as this, *Agathus* and *Eraste* then permitted their son to travel abroad to see more of the world, under the protection of their daily prayers. His first tour was through the neighbouring counties of *England*; he afterwards enlarged the circuit of his travels, till he had visited foreign nations, and learnt the value of his own.

In ſhort, the reſtraints of his younger years were tempered with ſo much liberty, and managed with ſuch prudence and tenderneſs, and theſe bonds of diſcipline were ſo gradually looſened as faſt as he grew wiſe enough to govern himſelf, that *Eugenio* always carried about with him an inward conviction of the great love and wiſdom of his parents and his tutor. The humours of the child now and then felt ſome reluctance againſt the pious diſcipline of his elders; but now he is arrived at man there is nothing that he looks back upon with greater ſatisfaction, than the ſteps of their conduct, and the inſtances of his own ſubmiſſion. He often recounts theſe things with pleaſure, as ſome of the chief favours of heaven, whereby he was guarded through all the dangers and follies of youth and childhood, and effectually kept, through divine grace operating by theſe happy means, from a thouſand ſorrows, and perhaps from everlaſting ruin.

Though he has been releaſed ſome years from the ſtrictneſs of paternal government, yet he ſtill makes his parents his choſen friends: and though they ceaſe to practiſe authority upon him and abſolute command, yet he pays the utmoſt deference to their counſels, and to the firſt notice of their inclinations. You ſhall never find him reſiſting and debating againſt their deſires and propenſities in little common things of life, which are indifferent in themſelves; he thinks it carries in it too much contempt of thoſe whom God and na-

ture require him to honour. In those instances of practice which they utterly forbid in their family, he bears so tender a regard to their peace, that he will scarce ever allow himself in them, even when he cannot see sufficient reason to pronounce them unlawful.—Nor does he pay this regard to his parents alone, but denies himself in some gratifications which he esteems innocent, out of regard to what he accounts the mistaken judgment of some pious persons with whom he converses and worships. They are *weak*, perhaps, in their austerities, but St. *Paul* has taught him, that *the strong ought to bear with the infirmities of the weak, and not to please themselves* to the *offence of the church of God*. This he observed to be the constant practice of *Agathus* and *Eraste*, and he maintains a great regard to the examples of so much piety and goodness, even though his reason does not lead him always to embrace their opinions. Whensoever he enters into any important action of life, he takes a filial pleasure to seek advice from his worthy parents, and it is uneasy to him to attempt any thing of moment without it. He does not indeed universally practise all their sentiments, but he gains their consent to follow his own reason and choice.

Some of the wild young gentlemen of the age may happen to laugh at him for being so much a boy still, and for shewing such subjection to the old folks, as they call them: with a scornful smile they bid him "break

"off

"off his leading-ſtrings, and caſt away his "yokes of bondage." But for the moſt part he obſerves, that the ſame perſons ſhake off all yokes at once, and at once break the bonds of nature, duty, and religion: they pay but little regard to their ſuperior in heaven, any more than to thoſe on earth, and have forgot God and their parents together. "Nor will I "ever be moved, ſays he, with the reproaches "of thoſe who make a jeſt of things ſacred as "well as civil, and treat their mother and their "Maker with the ſame contempt."

SECTION XI.

OF PROPER DEGREES OF LIBERTY AND RESTRAINT IN THE EDUCATION OF DAUGHTERS, ILLUSRATED BY EXAMPLES.

IT is neceſſary that youth ſhould be laid under ſome reſtraint. When our inclinations are violent and our judgment weak, it was a wiſe proviſion of God our creator, that we ſhould be under the conduct of thoſe who were born before us; and that we ſhould be bound to obey them, who have an innate ſolicitude for our happineſs, and are much fitter to judge for our advantage, than we ourſelves can be in that early part of life.

But

BUT it may be ſaid, liberty is ſo glorious a bleſſing, that ſurely it ought not utterly to be taken away from the young, leſt their ſpirits be cramped and enſlaved, and the growth of their ſouls ſo ſtinted by a narrow and ſevere reſtraint, that they act all their lives like children under age. Or, ſometimes, a too rigid confinement will have the contrary effect, and make the impatience of youth break out beyond all bounds, as ſoon as ever they get the firſt reliſh of freedom.

BUT O! how exceeding difficult it is to hit the middle way! How hard for parents to manage their own authority with ſo much gentleneſs, and to regulate the liberties of their children with ſo wiſe a diſcipline, as to fall into neither extreme, nor give unhappy occaſion for cenſure! Though I have ſpoken my opinion freely, that it is ſafer to err on the ſide of reſtraint, than of exceſſive indulgence.

ANTIGONE had an excellent mother, but ſhe died young: *Antigone*, with her eldeſt ſiſter, from their very infancy, were placed under a grandmother's care. The good old gentlewoman trained them up preciſely in the forms in which ſhe herſelf was educated, when the modes of breeding had, it muſt be confeſſed, too much narrowneſs and auſterity. She gave them all the good inſtructions ſhe had received from her anceſtors, and would ſcarce ever ſuffer them to be out of her ſight. She ſaw the eldeſt well married at five-and-twenty, and ſettled in a courſe of virtue and religion:

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She found her zeal and pious care attended with ſucceſs in ſeveral of her poſterity, and ſhe departed this life in peace.

But unhappy *Antigone* took a different turn: She was let looſe into the world with all her poſſeſſions and powers in her own hand; and falling into vain company, ſhe got ſuch a taſte of unbounded liberty and modiſh vices, that ſhe could never reflect upon the method of her own education without angry remarks or ridicule.

When ſhe came to have children of her own, ſhe ſtill retained the reſentment which ſhe had conceived at the conduct of her grandmother, and therefore ſhe reſolved that her daughters ſhould be bred up in the other extreme.

"In my younger times, ſaid ſhe, we were "kept hard to the labour of the needle, and "ſpent ſix hours a day at it, as though I were "to get my bread by my fingers ends; but "a little of that buſineſs ſhall ſerve theſe chil-"dren, for their father has left them good "fortunes of their own.

"We were not ſuffered to read any thing "but the bible and ſermon-books: but I ſhall "teach mine politer leſſons out of plays and "romances, that they may be acquainted with "the world betimes.

"My elder ſiſter was ſcarce ever allowed "to ſpeak in company till ſhe was married, "and it was a tireſome length of years be-"fore that day came. The old proverb ran "thus,

" thus, *That a maiden muſt be ſeen and not* " *heard:* but I hope my little daughters will " not be dumb.

" We were always confined to dwell at " home, unleſs ſome extraordinary occaſion " called us abroad, perhaps once in a month, " or twice in a ſummer. We were taught to " play the good houſewife in the kitchen and " the paſtry, and were well inſtructed in the " conduct of the broom and the duſter; but " we knew nothing of the modes of the court, " and the diverſions of the town. I ſhould be " aſhamed to ſee theſe young creatures that " are under my care, ſo aukward in company " at fourteen as I was at four-and-twenty."

And thus *Antigone* brought up her young family of daughters agreeable to her own looſe notions; for ſhe had formed her ſentiments of education merely from the averſion ſhe had conceived to the way of her elders, and choſe the very reverſe of their conduct for her rule, becauſe their piety and wiſdom had a little allay of rigour and ſtiffneſs attending it.

The young things, under their mother's eye, could manage the tea-table at ten years' old, when they could ſcarce read a chapter in the New Teſtament. At fourteen they learnt the airs of the world; they gad abroad at their pleaſure, and will hardly ſuffer *Antigone* to direct them or go with them; they deſpiſe the old woman betimes, for they can viſit without her attendance, and prattle abundantly without her prompting.

She

She led or ſent them to the playhouſe twice or thrice a week, where a great part of their natural modeſty is worn off and forgotten: modeſty, the guard of youthful virtue! They can talk love ſtories out of *Cleopatra*; they are well practiſed already in the arts of ſcandal, and for want of better furniture of mind, emptineſs and impertinence, ribbons and faſhions, gay gentlemen and wanton ſongs, ever dwell upon their tongue. They have been taught ſo little to ſet a guard upon themſelves, that their virtue is much ſuſpected. But, be that as it will, they are ſeized and married before ſixteen, being tempted away to bind themſelves for life, to a laced coat and a faſhionable wig. Thus children ſet up at once to govern a family; but ſo ignorant in all thoſe concerns, that from the garret to the kitchen, the whole houſe is entirely ruled by the humour of the ſervants, becauſe the young miſtreſs knows not how to inſtruct or correct them. There is neither religion nor prudence among them at home or abroad.—Thus they make haſte to ruin and miſery in this world, without thought or hope of the world to come, and the heaven or the hell that awaits us there.

Antigone ſees her own miſtake too late; and though ſhe has not ſo juſt a ſenſe and horror of their looſe and profane life as would become her years, yet ſhe is vexed to ſee herſelf neglected ſo ſoon, and ſcorned by her own children; but ſhe confeſſes with a ſigh, that

ſhe

ſhe has led them the way, by laughing ſo often at her good old grandmother.

How much wiſer is *Phroniſſa* in the education that ſhe gives her daughters, who maintains a happy medium between the ſeverity of the laſt age, and the wild licence of this! She manages her conduct toward them with ſuch an admirable felicity, that though ſhe confines them within the ſacred limits of virtue and religion, yet they have not a wiſh beyond the liberties which they daily enjoy.

PHRONISSA, when her daughters were little children, uſed to ſpend ſome hours daily in the nurſery, and taught the young creatures to recite many a pretty paſſage out of the bible, before they were capable of reading it themſelves; yet at ſix years old they read the ſcriptures with eaſe, and then they rejoiced to find the ſame ſtories in *Geneſis* and in the *Goſpels* which their mother had taught them before. As their years advanced, they were admitted into the beſt converſation, and had ſuch books put into their hands as might acquaint them with the rules of prudence and piety in an eaſy and familiar way: the reading the lives of eminent perſons, who were examples of this kind, was one of the daily methods ſhe uſed at once to inſtruct and entertain them. By ſuch means, and others which ſhe wiſely adapted to their advancing age, they had all the knowledge beſtowed upon them that could be ſuppoſed proper for women, and that might render their character honourable and uſeful in the world.

As

As for plays and romances, they were ever bred up in a juſt apprehenſion of the danger and miſchief of them: *Collier*'s View of the Stage was early put into their cloſets, that they might learn there the hideous immorality and profaneneſs of the *Engliſh* comedies; and by the way, he forbids us to hope from our tragical poets a much ſafer entertainment. There they might read enough to forbid their attendances on the play-houſe, and ſee the poiſon expoſed without danger of the infection. The ſervants that waited on them, and the books that were left within their reach, were ſuch as never corrupted their minds with impure words or images.

Long has *Phroniſſa* known that domeſtic virtues are the buſineſs and the honour of her ſex. Nature and hiſtory agree to aſſure her that the conduct of the houſhold is committed to the women, and the precepts and examples of ſcripture confirm it. She educated her daughters, therefore, in conſtant acquaintance with all family affairs, and they knew betimes what belonged to the proviſions of the table, and the furniture of every room. Though her circumſtances were conſiderable in the world, yet, by her own example, ſhe made her children know, that a frequent viſit to the kitchen was not beneath their ſtate, nor the common menial affairs too mean for their notice, that they might be able hereafter to manage their own houſe, and not be directed, impoſed upon, and perhaps ridiculed by their own ſervants.

They

They were initiated early in the ſcience of the needle, and were bred up ſkilful in all the plain and flowery arts of it; but it was never made a taſk nor a toil to them, nor did they waſte their hours in thoſe nice and tedious works, which coſt our female anceſtors ſeven years of their life, and ſtitches without number. To render this exerciſe pleaſant, one of them always entertained the company with ſome uſeful author while the reſt were at work; every one had freedom and encouragement to ſtart what queſtion ſhe pleaſed, and to make any remarks on the preſent ſubject; that reading, working, and converſation, might fill up the hour with variety and delight.—Thus while their hands were making garments for themſelves or for the poor, their minds were enriched with treaſures of human and divine knowledge.

At proper ſeaſons the young ladies were inſtructed in the gayer accompliſhments of their age: but they were taught to eſteem the ſong and the dance ſome of their meaneſt talents, becauſe they are often forgotten in advanced years, and add but little to the virtue, the honour, or the happineſs of life.

Phronissa herſelf was ſprightly and active, and ſhe abhorred a ſlothful and lazy humour; therefore ſhe conſtantly found out ſome inviting and agreeable employment for her daughters, that they might hate idleneſs as a miſchievous vice, and be trained up to an active and uſeful life. Yet ſhe perpetually inſinuated the ſuperior

rior delights of the cloſet, and tempted them by all divine methods to the love of devout retirement. Whenſoever ſhe ſeemed to diſtinguiſh them by any peculiar favours, it was generally upon ſome new indication of early piety, or ſome young practice of a ſelf-denying virtue.

They were taught to receive viſits in forms agreeable to the age; and though they knew the modes of dreſs ſufficient to ſecure them from any thing aukward or unfaſhionable, yet their minds were ſo well furniſhed with richer variety, that they had no need to run to theſe poor and trivial topics, to exclude ſilence and dulneſs from the drawing-room. They would not give ſuch an affront to the underſtanding of the ladies their viſitants, as to treat them with ſuch meanneſs and impertinence; therefore all this ſort of converſation was reſerved, almoſt entirely, for the minutes appointed to the milliner and the tire-woman.

Here I muſt publiſh it to their honour, to provoke the ſex to imitation, that though they comported with the faſhion in all their ornaments, ſo far as the faſhion was modeſt, and could approve itſelf to reaſon or religion, yet *Phroniſſa* would not ſuffer their younger judgments ſo far to be impoſed on by cuſtom, as that the mode ſhould be entirely the meaſure of all decency to them. She knew there is ſuch a thing as natural harmony and agreeableneſs; in the beauties of colour and figure her delicacy of taſte was exquiſite; and where

the

the mode run counter to nature, though ſhe indulged her daughters to follow it in ſome innocent inſtances, becauſe ſhe loved not to be remarkably ſingular in things of indifference, yet ſhe took care always to teach them to diſtinguiſh gay folly and affected extravagance from natural decencies, both in furniture and in dreſs: their rank in the world was eminent, but they never appeared the firſt, nor the higheſt in any new-fangled forms of attire. By her wiſe example and inſtructions ſhe has ſo formed their minds, as to be able to ſee garments more gaudy, and even more modiſh than their own, without envy or wiſhes.—They could bear to find a trimming ſet on a little awry, or the plait of a garment ill-diſpoſed, without making the whole houſe and the day uneaſy, and the ſun and the heavens ſmile upon them in vain.

PHRONISSA taught them the happy art of managing a viſit with ſome uſeful improvement of the hour, and without offence. If a word of ſcandal occurred in company, it was ſoon diverted or ſuppreſſed. The children were charged to ſpeak well of their neighbours as far as truth would admit, and to be ſilent as to any thing farther: but when the poor or the deformed were mentioned in diſcourſe, the aged, the lame, or the blind, thoſe objects were handled with the utmoſt tenderneſs: nothing could diſpleaſe *Phroniſſa* more than to hear a jeſt thrown upon natural infirmities: ſhe thought there was ſomething ſacred in miſery,

and

and it was not to be touched with a rude hand. All reproach and ſatire of this kind was for ever baniſhed where ſhe came; and if ever raillery was indulged, vice and wilful folly were the conſtant ſubjects of it.

Persons of diſtinguiſhed characters ſhe always diſtinguiſhed in her reſpect, and trained up her family to pay the ſame civilities.—Whenſoever ſhe named her own parents it was with high veneration and love, and thereby ſhe naturally led her children to give due honour to all their ſuperior relatives.

Though it is the faſhion of the age to laugh at the prieſthood in all forms, and to teach every boy to ſcoff at a miniſter, *Phroniſſa* paid *double honours* to them *who laboured in the word and doctrine*, where their perſonal behaviour upheld the dignity of their office: for ſhe was perſuaded St. *Paul* was a better director than the gay gentlemen of the mode. 1 *Tim.* v. 17. Beſides, ſhe wiſely conſidered that a contempt of their perſons would neceſſarily bring with it a contempt of all their miniſtrations; and then ſhe might carry her daughters to the church as much as ſhe pleaſed, but preaching and praying, and all ſacred things, would grow deſpicable and uſeleſs, when they haſt firſt learned to make a jeſt of the preacher.

But are theſe young ladies always confined at home? Are they never ſuffered to ſee the world? Yes, and ſometimes without the guard of a mother too; though *Phroniſſa* is ſo well beloved by her children, that they would very ſeldom

ſeldom chooſe to go without her. Their ſouls are inlaid betimes with the principles of virtue and prudence; theſe are their conſtant guard; nor do they ever wiſh to make a viſit where their mother has reaſon to ſuſpect their ſafety.

THEY have freedom given them in all the common affairs of life to chooſe for themſelves, but they take pleaſure, for the moſt part, in referring the choice back again to their elders. *Phroniſſa* has managed the reſtraint of their younger years with ſo much reaſon and love, that they have ſeemed all their lives to know nothing but liberty; an admonition of their parents meets with cheerful compliance, and is never debated. A wiſh or deſire has the ſame power over them now, as a command had in their infancy and childhood; for the command was ever dreſt in the ſofteſt language of authority, and this made every act of obedience a delight, till it became an habitual pleaſure.

IN ſhort, they have been educated with ſuch diſcretion, tenderneſs, and piety, as have laid a foundation to make them happy and uſeful in the riſing age: their parents with pleaſure view the growing proſpect, and return daily thanks to Almighty God, whoſe bleſſing has attended their watchful cares, and has thus far anſwered their moſt fervent devotions.

REMNANTS

REMNANTS OF TIME

EMPLOYED IN

PROSE AND VERSE:

OR,

SHORT ESSAYS AND COMPOSURES

ON

VARIOUS SUBJECTS.

ADVERTISEMENT.

Dr. Watts's *Opinion about publiſhing theſe Papers, appears in the following* Advertiſement *prefixed to them by himſelf.*

THESE papers were written at ſeveral ſeaſons and intervals of leiſure, and on various occaſions, ariſing through the greateſt part of my life. Many of them were deſigned to be publiſhed among the *Reliquiæ Juveniles*, but for ſome reaſon or other, not worth preſent notice, were laid by at that time. Whether I ſhall ever publiſh them I know not, though far the greateſt part of them have long ſtood corrected among my manuſcripts; nor do I ſuppoſe many of them inferior to thoſe Eſſays and Remarks of this kind, which have before appeared in the world with ſome acceptance. If they are not publiſhed in my life-time, my worthy friends, who have the care of my papers, may leave out what they pleaſe.

I. W.

July 3, 1740.

REMNANTS OF TIME

EMPLOYED IN

PROSE AND VERSE, &c.

I.

JUSTICE AND GRACE.

NEVER was there any hour ſince the creation of all things, nor ever will be till the laſt conflagration, wherein the holy God ſo remarkably diſplayed his juſtice and his grace, as that hour that ſaw our Lord *Jeſus Chriſt* hanging upon the croſs, forſaken of his Father and expiring. What a dreadful glory was given to vindictive juſtice, when the great and terrible God made the ſoul of his own Son a painful ſacrifice for ſin! What an amazing inſtance of grace, that he ſhould redeem ſuch worthleſs ſinners as we are from the vengeance by expoſing his beloved Son to it! When I view the ſeverity or the compaſſion of that hour, my thoughts are loſt in aſtoniſhment:

it is not for me, it is not for *Paul* or *Apollos*, it is not for the tongue of men or angels, to ſay which was greateſt, the compaſſion or the ſeverity. Humble adoration becomes us beſt, and a thankful acceptance of the pardon that was purchaſed at ſo dear a rate.

NEXT to this, I know not a more eminent diſplay of terror and mercy, than the dying hour of a pious but deſponding chriſtian, under the tumultuous and diſquieting temptations of the devil.

SEE within thoſe curtains a perſon of faith and ſerious piety, but of a melancholy conſtitution, and expecting death. While his fleſh is tortured with ſharp agonies, and terribly convulſed, a ghaſtly horror ſits on his countenance, and he groans under extreme anguiſh. Behold the man a favourite of heaven, a child of light, aſſaulted with the darts of hell, and his ſoul ſurrounded with thick darkneſs: all his ſins ſtand in dreadful array before him, and threaten him with the execution of all the curſes in the bible. Though he loves God with all his heart, he is in the dark, he knows it not, nor can he believe that God has any love for him; and though he cannot utterly let go his hold of his Saviour and the goſpel, yet in his own apprehenſion he is abandoned both of the Father and the Son. In every new pang that he feels, his own fears perſuade him that the gates of hell are now opening upon him: he hangs hovering over the burning pit, and at the laſt gaſp of life, when he

he ſeems to be ſinking into eternal death, he quits the body with all its ſad circumſtances, and feels himſelf ſafe in the arms of his Saviour, and the preſence of his God.

WHAT amazing tranſport! What agreeable ſurpriſe! not to be uttered by the words of our ſcanty mortal language, nor conceived but by the perſon who feels it: the body indeed, which was the habitation of ſo pious a ſpirit, is demoliſhed at once: behold the lifeleſs carcaſe; it makes haſte to putrefaction.—The releaſed ſoul, in extacy, feels and ſurveys its own happineſs, appears before the throne, is acknowledged there as one of the ſons of God, and inveſted with the glories of the upper world. Sorrows and ſins, guilt, fetters, and darkneſs, vaniſh for ever: it exults in liberty and light, and dwells for ever under the ſmiles of God.

WHAT was it could provoke the wiſe and gracious God, to permit the wicked ſpirit to vex one of his own children at this rate, and to deal ſo ſeverely with the man whom he loves? To expoſe that ſoul to exquiſite anguiſh in the fleſh, which he deſigned the ſame day to make a partner with bleſſed ſpirits? To expreſs in one hour ſo much terror and ſo much mercy?

St. PAUL will give a ſhort and plain anſwer to this enquiry, *Rom.* viii. 10. "The body is dead becauſe of ſin, but the ſpirit is life becauſe of righteouſneſs." Hence that anguiſh, thoſe agonies and convulſions in the ſinful fleſh

that muſt die, and theſe will be felt, in ſome meaſure, by the partner-ſpirit; though that ſpirit, being veſted with divine righteouſneſs, or juſtified in the ſight of God, ſhall ſurvive theſe agonies in a peaceful immortality.—Though the ſufferings of the Son of God have redeemed it from an everlaſting hell, yet it becomes the offended Majeſty of heaven, ſometimes to give ſenſible inſtances, what miſery the pardoned ſinner has deſerved; and the moment that he receives him into full bleſſedneſs, may, on ſome accounts, be the fitteſt to make a diſplay of all his terror, that the ſoul may have the full taſte of felicity, and pay the higher honours to recovering grace. The demolition of the earthly tabernacle, with all the pangs and the groans that attend it, are a ſhadow of that vengeance which was due even to the beſt of ſaints: It is fit we ſhould ſee the picture of vindictive juſtice, before we are taken into the arms of eternal mercy.

Besides, there may be another reaſon that renders the dying hour of this man more dreadful too: perhaps he had walked unwatchfully before God, and had given too much indulgence to ſome congenial iniquity, ſome vice that eaſily beſet him; now it becomes the great God to write his own hatred of ſin in deep and piercing characters, ſometimes on his own children, that he may let the world know that he is of purer eyes than to behold iniquity any where without reſentment.

ment. The man had "built much hay and ſtubble upon the divine foundation *Chriſt Jeſus*, and it was proper that he ſhould be ſaved ſo as by fire." 1 *Cor.* iii. 15.

WILL the papiſt therefore attempt to ſupport the ſtructure of his purgatory upon ſuch a text as this? An uſeleſs ſtructure, and vain attempt! That place was erected by the ſuperſtitious fancy of men, to purge out the ſins of a dead man by his own ſufferings, and to make him fit for heaven in times hereafter; as though the atoning blood of Chriſt were not ſufficient for complete pardon, or the ſanctifying work of the Spirit were imperfect even after death. Whereas the deſign of God in ſome ſuch inſtances of terror, is chiefly to give now and then an example to ſurvivors, in this life, how highly he is diſpleaſed with ſin, and to diſcourage his own people from an indulgence of the works of the fleſh. Now this end could not be attained by all the pains of their pretended purgatory, even though it were a real place of torment, becauſe it is ſo inviſible and unknown.

BUT whatſoever ſorrows the dying chriſtian ſuſtains in the wiſe adminiſtrations of Providence, it is by no means to make compenſation to God for ſin; the atoning work of Chriſt is complete ſtill, and the ſanctifying work of the Spirit perfect as ſoon as the ſoul is diſmiſſed from earth; therefore it hath an entrance into full bleſſedneſs, ſuch as becomes a God infinite in mercy to beſtow on a penitent ſinner,

preſented before the throne in the name and righteouſneſs of his own Son. "We are complete in him." *Col.* ii. 10. By him made perfectly acceptable to God at our death, we are filled with all grace, and introduced into complete glory.

II.

THE DEATH OF A YOUNG SON. IN A LETTER TO A FRIEND.

MADAM, it has been the delight and practice of the pious in all ages, to talk in the words of ſcripture and in the language of their God: the images of that book are bright and beautiful, and where they happily correſpond with any preſent providence, there is a certain divine pleaſure in the parallel. The *Jews* have ever uſed it as a faſhionable ſtyle, and it has always been the cuſtom of Chriſtians in the moſt religious times, till iniquity and prophaneneſs called it Cant and Fanaticiſm. The evangeliſts and the apoſtles have juſtified the practice; thoſe later inſpired authors have often indulged it even where the prophet or firſt writer of the text had quite another ſubject in view: and though an alluſion to the words of ſcripture will by no means ſtand in the place of a proper expoſition, yet it carries ſomething divine and affecting in it, and, by this

this means, it may ſhine in a ſermon or a familiar epiſtle, and make a pleaſing ſimilitude. Accept then a few hints of conſolation from a part of ſcripture, which by an eaſy turn of thought may be applied to your caſe.

REV. xii. 1. "A woman clothed with the ſun, and the moon under her feet. ver. 2. Being with child, travailed in birth. ver 5. And ſhe brought forth a man-child, and it was caught up to God and his throne. ver. 6. And the woman had a place prepared of God in the wilderneſs. ver. 14. To be nouriſhed for a time and times. ver. 9. But the great dragon that was caſt out of heaven, the old ſerpent, called the Devil, and Satan. ver. 13. Perſecuted the woman. ver. 15. And caſt out of his mouth water as a flood. ver. 17. And went to make war with the remnant of her ſeed."

Thus far the words of ſcripture.

Now, madam, if you have put on Chriſt, and are clothed by faith with the ſun of righteouſneſs, if you are dreſſed in the ſhining graces of heaven, and have the pale and changing glories of this world under your feet, then you may be aſſured the child you have brought forth is not loſt, but is caught up to God, and his throne, by virtue of that extenſive covenant that includes ſincere chriſtians and their offspring together. Mourn not therefore for your ſon who is with God, rather for yourſelf who are yet in the wilder-

neſs of this world, where the old ſerpent has ſo much power; where he will perſecute you with the flood of his temptations, if poſſible, to carry you away with them; but I truſt God has prepared a place for your ſafety, even his church, his goſpel, and his own everlaſting arms.

YET ſhall the ſerpent make war with the remnant of your ſeed; your little daughter that remains in the wilderneſs muſt go through this war, and be expoſed to theſe tempations. O turn your tears for your ſon into pity and prayer for yourſelf and your daughter, that ye may never be carried away by theſe floods; but when the times are paſt which God has appointed for your abode and nouriſhment in the wilderneſs, you may rejoice to find yourſelf, with all your offspring, in everlaſting ſafety before the throne of God. *Amen.*

So prays your affectionate, &c.

May 2, 1719. I. W.

III.

HEATHEN POESY CHRISTIANIZED. 1736.

IT is a piece of ancient and ſacred hiſtory, which *Moſes* informs us of, that when the tribes of *Iſrael* departed from the land of *Egypt*, they borrowed of their neighbours gold and jewels

jewels by the appointment of God, for the decoration of their ſacrifices and ſolemn worſhip when they ſhould arrive at the appointed place in the wilderneſs. God himſelf taught his people, how the richeſt of metals which had ever been abuſed to the worſhip of idols, might be purified by the fire, and being melted up into a new form, might be conſecrated to the ſervice of the living God, and add to the magnificence and grandeur of his tabernacle and temple. Such are ſome of the poetical writings of the ancient *Heathens;* they have a great deal of native beauty and luſtre in them, and through ſome happy turn given them by the pen of a chriſtian poet, may be transformed into divine meditations, and may aſſiſt the devout and pious ſoul in ſeveral parts of the chriſtian life and worſhip.

Amongst all the reſt of the *pagan* writers, I know none ſo fit for this ſervice as the odes of *Horace*, as vile a ſinner as he was.—Their manner of compoſure comes nearer the ſpirit and force of the pſalms of *David* than any other; and as we take the devotions of the *Jewiſh* king, and bring them into our chriſtian churches, by changing the ſcene and the chronology, and ſuperadding ſome of the glories of the goſpel, ſo may the repreſentation of ſome of the heathen virtues, by a little more labour, be changed into chriſtian graces, or at leaſt, into the image of them, ſo far as human power can reach. One day muſing on this ſubject, I made an

experiment on the two laſt ſtanzas of Ode xxix. book 3d.

" Non meum eſt, ſi mugiat Africis
" Malus procellis, ad miſeras preces
" Decurrere, & votis paciſci,
" Ne Cypriæ Tyriæque merces
" Addant avaro divitias mari.
" Tunc me biremis præſidio ſcaphæ,
" Tutum per Ægeos tumultus
" Aura feret, geminuſque Pollux."

IV.

THE BRITISH FISHERMAN.

I.

LET *Spain*'s proud traders, when the maſt
Bends groaning to the ſtormy blaſt,
Run to their beads with wretched plaints,
And vow and bargain with their ſaints,
Leſt *Turkiſh* ſilks or *Tyrian* wares
Sink in the drowning ſhip,
Or the rich duſt *Peru* prepares,
Defraud their long projecting cares,
And add new treaſures to the greedy deep.

II.

My little ſkiff, that ſkims the ſhores,
With half a ſail and two ſhort oars,
Provides me food in gentler waves:
But if they gape in watry graves,
I truſt th' eternal pow'r, whoſe hand
Has ſwell'd the ſtorm ſo high,
To waft my boat and me to land,
Or give ſome angel ſwift command
To bear the drowning ſailor to the ſky.

V.

REDEMPTION.

I.

THE mighty frame of glorious grace,
That brighteſt monument of praiſe
That e'er the God of love deſign'd,
Employs and fills my labouring mind.

II.

Begin, my muſe, the heav'nly ſong,
A burden for an angel's tongue:
When *Gabriel* ſounds theſe awful things,
He tunes and ſummons all his ſtrings.

III.

Proclaim inimitable love:
Jeſus, the Lord of worlds above,
Puts off the beams of bright array,
And veils the God in mortal clay.

IV.

What black reproach defil'd his name,
When with our ſin he took our ſhame!
The pow'r whom kneeling angels bleſt
Is made the impious rabble's jeſt.

V.

He that diſtributes crowns and thrones
Hangs on a tree, and bleeds and groans:
The Prince of life reſigns his breath,
The King of Glory bows to death.

VI. But

VI.

But ſee the wonders of his pow'r,
He triumphs in his dying hour,
And whilſt by Satan's rage he fell,
He daſh'd the riſing hopes of hell.

VII.

Thus were the hoſts of death ſubdu'd,
And ſin was drown'd in *Jeſus'* blood:
Then the aroſe, and reigns above,
And conquers ſinners by his love.

" If I could purſue all the wondrous at-
" chievements of a dying and a riſing Sa-
" viour in verſe, as faſt and as far as my
" thoughts ſometimes attempt to trace them,
" I ſhould lengthen this ode to many ſtanzas;
" and yet at laſt I ſhould loſe both my
" thoughts and my verſe amongſt the un-
" known wonders of his glory and the ages
" of eternity."

Who ſhall fulfil this boundleſs ſong?
What vain pretender dares?
The theme ſurmounts an angel's tongue.
And *Gabriel*'s harp deſpairs.*

* In this ode there are three or four lines taken from Mr. *Stennet's Sacramental Hymns;* for when I found they expreſt my thought and deſign in proper and beautiful language, I choſe rather to borrow and to acknowledge the debt, than to labour hard for worſe lines, that I might have the poor pleaſure of calling them my own.

VI.

COMPLAINT AND HOPE UNDER GREAT PAIN.

1736.

I.

LORD, I am pain'd; but I reſign
To thy ſuperior will:
'Tis grace, 'tis wiſdom all divine,
Appoints the pains I feel.

II.

Dark are thy ways of providence,
Whilſt thoſe that love thee groan:
Thy reaſons lie conceal'd from ſenſe,
Myſterious and unknown.

III.

Yet nature may have leave to ſpeak,
And plead before her God,
Leſt the o'er-burden'd heart ſhould break
Beneath thy heavy rod.

IV.

Will nothing but ſuch daily pain
Secure my ſoul from hell?
Canſt thou not make my health attain
Thy kind deſigns as well?

V.

How ſhall my tongue proclaim thy grace
While thus at home confin'd?
What can I write, while painful fleſh
Hangs heavy on the mind?

VI. Theſe

VI.

These groans, and sighs, and flowing tears,
Give my poor spirit ease,
While every groan my Father hears,
And ev'ry tear he sees.

VII.

Is not some smiling hour at hand,
With peace upon its wings?
Give it, O God, thy swift command,
With all the joys it brings.

VII.

ON AN ELEGY WRITTEN BY THE RIGHT HONOURABLE THE COUNTESS OF HERTFORD, ON THE DEATH OF MRS. ROWE. 1737.

STRUCK with the sight of *Philomela*'s urn,
Eusebia weeps, and calls her muse to mourn;
While from her lips the tuneful sorrows fell,
The groves confess a rising *Philomel*.

VIII.

DR. YOUNG'S ADMIRABLE DESCRIPTION OF THE PEACOCK, ENLARGED.

VIEW next the peacock: What bright glories run
From plume to plume, and vary in the sun?
Proudly he boasts them to the heav'nly ray,
Gives all his colours, and adorns the day.
Was it thy pencil, *Job*, divinely bold,
Drest his rich form in azure, green, and gold?

Thy hand his creſt with ſtarry radiance crown'd,
Or ſpread his ſweepy train? His train diſdains the ground,
And kindles living lamps thro' all the ſpacious round.
Mark with what conſcious ſtate the bird diſplays
His native gems, and 'midſt the waving blaze
On the ſlow ſtep of majeſty he moves,
Aſſerts his honours, and demands his loves.

IX.

VANITY INSCRIBED ON ALL THINGS.

TIME, like a long-flowing ſtream, makes haſte into eternity, and is for ever loſt and ſwallowed up there; and while it is haſtening to its period, it ſweeps away all things with it which are not immortal. There is a limit appointed by Providence to the duration of all the pleaſant and deſirable ſcenes of life, to all the works of the hands of men, with all the glories and excellencies of animal nature, and all that is made of fleſh and blood. Let us not dote upon any thing here below, for heaven hath inſcribed vanity upon it. The moment is haſtening when the decree of heaven ſhall be uttered, and Providence ſhall pronounce upon every glory of the earth, "Its time ſhall be no longer."

What

WHAT is that ſtately building, that princely palace, which now entertains and amuſes our ſight with ranks of marble columns and wide-ſpreading arches, that gay edifice which inriches our imagination with a thouſand royal ornaments, and a profuſion of gay and glittering furniture? Time, and all its circling hours, with a ſwift wing, are bruſhing it away; decay ſteals upon it inſenſibly, and a few years hence it ſhall lie in mouldering ruin and deſolation. Unhappy poſſeſſor, if he has no better inheritance!

WHAT are thoſe fine and elegant gardens, thoſe delightful walks, thoſe gentle aſcents, and ſoft declining ſlopes, which raiſe and ſink the eye by turns to a thouſand vegetable pleaſures? How lovely are thoſe ſweet borders, and thoſe growing varieties of bloom and fruit, which recal loſt paradiſe to mind? Thoſe living parterres which regale the ſenſe with vital fragrancy, and make glad the ſight, by their refreſhing verdure and entertaining flowery beauties? The ſcythe of time is paſſing over them all; they wither, they die away, they drop and vaniſh into duſt; their duration is ſhort; a few months deface all their yearly glories; and within a few years, perhaps, all theſe riſing terras-walks, theſe gentle verging declivities, ſhall loſe all order and elegance, and become a rugged heap of ruins: thoſe well-diſtinguiſhed borders and parterres ſhall be levelled in confuſion, and thrown into common earth again, for the ox and the aſs to graze

graze upon them. Unhappy man, who poſſeſſes this agreeable ſpot of ground, if he has no paradiſe more durable than this!

And no wonder that theſe labours of the hands of men ſhould periſh, when even the works of God are periſhable.

What are theſe viſible heavens, theſe lower ſkies, and this globe of earth? They are indeed the glorious workmanſhip of the Almighty! but they are waxing old and waiting their period too, when the angel ſhall pronounce upon them, "That time ſhall be no more. The heavens ſhall be folded up as a veſture, the elements of the lower world ſhall melt with fervent heat, and the earth and all the works thereof ſhall be burnt up with fire." May the unruinable world be but my portion, and the heaven of heavens my inheritance, which is built for an eternal manſion for the ſons of God: theſe buildings ſhall outlive time and nature, and exiſt through unknown ages of felicity.

What have we mortals to be proud of in our preſent ſtate, when every human glory is ſo fugitive and fading? Let the brighteſt and the beſt of us ſay to ourſelves, "That we are but duſt and vanity."

Is my body formed upon a graceful model? Are my limbs well turned, and my complexion better coloured than my neighbours? Beauty even in perfection, is of ſhorteſt date; a few years will inform me that its bloom vaniſhes, its flower withers, its luſtre grows dim, its duration

ration ſhall be no longer; and if life be prolonged, yet the pride and glory of it is for ever loſt in age and wrinkles: or, perhaps, our vanity meets a ſpeedier fate. Death and the grave, with a ſovereign and irreſiſtable command, ſummon the brighteſt as well as the coarſeſt pieces of human nature to lie down early in their cold embraces; and at laſt they muſt all mix together amongſt worms and corruption. *Æſop* the deformed, *Helena* the fair, are loſt and undiſtinguiſhed in common earth. Nature in its gayeſt bloom is but a painted vanity.

ARE my nerves well ſtrung and vigorous? Is my activity and ſtrength far ſuperior to my neighbours in the days of youth? But youth hath its appointed limit: age ſteals upon it, unſtrings the nerves, and makes the force of nature languiſh into infirmity and feebleneſs. *Samſon* and *Goliah* would have loſt their boaſted advantages of ſtature and their brawny limbs, in the courſe of half a century, though the one had eſcaped the ſling of *David*, and the other the vengeance of his own hands in the ruin of *Dagon*'s temple. Man, in his beſt eſtate, is a flying ſhadow and vanity.

EVEN thoſe nobler powers of human life, which ſeem to have ſomething angelical in them, I mean the powers of wit and fancy, gay imagination, and capacious memory, they are all ſubject to the ſame laws of decay and death. What though they can riſe and animate beautiful ſcenes in a moment, and, in imitation

imitation of creating power, can ſpread bright appearances and new worlds before the ſenſes and the ſouls of their friends? What though they can entertain the better part of mankind, the refined and polite world, with high delight and rapture! Theſe ſcenes of rapturous delight grow flat and old by a frequent review, and the very powers that raiſed them grow feeble apace. What though they can give immortal applauſe and fame to their poſſeſſors! It is but the immortality of an empty name, a mere ſucceſſion of the breath of men; and it is a ſhort ſort of immortality too, which muſt die and periſh when this world periſhes. A poor ſhadow of duration indeed, while the real period of theſe powers is haſtening every day; they languiſh and die as faſt as animal nature, which has a large ſhare in them, makes haſte to its decay, and the time of their exerciſe ſhall ſhortly be no more.

In vain the aged poet or the painter would call up the muſe and genius of their youth, and ſummon all the arts of their imagination to ſpread and dreſs out ſome viſionary ſcene: in vain the elegant orator would recal the bold and maſterly figures, and all thoſe flowery images which gave ardour, grace, and dignity, to his younger compoſures, and charmed every ear: they are gone, they are fled beyond the reach of their owner's call: their time is paſt, they are vaniſhed and loſt beyond all hope of recovery.

THE God of nature has pronounced an unpaſſable period upon all the powers, and pleaſures, and glories of this mortal ſtate. Let us then be afraid to make any of them our boaſt or our happineſs; but point our affections to thoſe diviner objects whoſe nature is everlaſting; let us ſeek thoſe religious attainments and thoſe new-created powers of a ſanctified mind, concerning which it ſhall never be pronounced, "that their time ſhall be no longer."

O MAY every one of us be humbly content, at the call of heaven, to part with all that is pleaſing or magnificent here on earth; let us reſign even theſe agreeable talents, when the God of nature demands; and when the hour arrives, that ſhall cloſe our eyes to all viſible things, and lay our fleſhly ſtructure in the duſt, let us yield up our whole ſelves to the hands of our Creator, who ſhall reſerve our ſpirits with himſelf; and while we cheerfully give up all that was mortal to the grave, we may lie down full of the joyful hope of a riſing immortality. New and unknown powers and glories, brighter flames of imagination, richer ſcenes of wit and fancy, and diviner talents, are preparing for us, when we ſhall awake from the duſt; and the mind itſelf ſhall have all its faculties in a ſublime ſtate of improvement. Theſe ſhall make us equal, if not ſuperior, to angels, for we are nearer akin to the Son of God than they are, and therefore we ſhall be made more like him.

X.

THE RAKE REFORMED IN THE HOUSE OF MOURNING.

FLORINO was young and idle; he gave himſelf up to all the diverſions of the town, and roved wild among the pleaſures of ſenſe; nor did he confine himſelf within the limits of virtue, or withhold his heart from any forbidden joy. Often hath he been heard to ridicule marriage, and affirm that no man can mourn heartily for a dead wife, for then he hath leave by the law to chooſe a new companion, to riot in all the gayer ſcenes of a new courtſhip, and perhaps to advance his fortune too.

When he heard of the death of *Serena*, "Well, (ſaid he,) I will go viſit my friend "*Lucius*, and rally him a little on this occa- "ſion." He went the next day, in all the wantonneſs of his heart, to fulfil his deſign, inhuman and barbarous as it was, and to ſport with ſolemn ſorrow. But when *Lucius* appeared, the man of gaiety was ſtrangely ſurpriſed, he ſaw ſuch a ſincere and inimitable diſtreſs ſitting on his countenance, and diſcovering itſelf in every air and action, that he dropt his cruel purpoſe, his ſoul began to melt, and he aſſumed the comforter.

FLORINO's methods of conſolation were all drawn from two topics: ſome from Fate and Neceſſity, adviſing an heroic indolence about unavoidable

unavoidable events which are paſt and cannot be reverſed; and ſome were derived from the various amuſements of life, which call the ſoul abroad, and divide and ſcatter the thoughts, and ſuffer not the mind to attend to its inward anguiſh. "Come, *Lucius*, ſaid he, come, "ſmooth your brows a little, and brighten up "for an hour two: come along with me to "a concert this evening, where you ſhall hear "ſome of the beſt pieces of muſick that were "ever compoſed, and performed by ſome of "the beſt hands that ever touched an inſtru-"ment. To-morrow I will wait on you to "the play, or, if you pleaſe, to the new "opera, where the ſcenes are ſo ſurpriſing "and ſo gay, they would almoſt tempt an "old hermit from his beloved cell, and call "back his years to three-and-twenty. Come, "my friend, what have the living to do with "the dead? Do but forget your grievances "a little, and they will die too: come, ſhake "off the ſpleen, divert your heart with the "entertainments of wit and melody, and call "away your fancy from theſe gloomy and "uſeleſs contemplations." Thus he ran on in his own way of talking, and opened to his mourning friend the beſt ſprings of comfort that he was acquainted with.

LUCIUS endured this prattle as long as he was able to endure it, but it had no manner of influence to ſtanch the bleeding wound, or to abate his ſmarting ſorrows. His pain waxed more intenſe by ſuch ſort of applications, and

and the grief ſoon grew too unruly to contain itſelf.

LUCIUS then aſked leave to retire a little; *Florino* followed him ſoftly at a diſtance to the door of his cloſet, where indeed he obſerved not any of the rules of civility or juſt decency, but placed himſelf near enough to liſten how the paſſion took its vent: and there he heard the diſtreſſed *Lucius* mourning over *Serena*'s death in ſuch language as this:

WHAT did *Florino* talk about? Neceſſity and Fate? Alas! this is my miſery, that ſo painful an event cannot be reverſed, that the divine will has made it fate, and there is a neceſſity of my enduring it.

PLAYS, and muſic, and operas! What poor trifles are theſe to give eaſe to a wounded heart! To a heart that has loſt its choiceſt half! A heart that lies bleeding in deep anguiſh under ſuch a keen parting ſtroke, and the long, long abſence of my *Serena!* She is gone.—The deſire of my eyes, and the delight of my ſoul, is gone.—The firſt of earthly comforts, and the beſt of mortal bleſſings.—She is gone, and ſhe has taken with her all that was pleaſant, all that could brighten the gloomy hours of life, that could ſoften the cares, and relieve the burdens of it. She is gone, and the beſt portion and joy of my life is departed. Will ſhe never return, never come back and bleſs my eyes again? No; never, never. She will no more come back to viſit this wretched world, and to dry theſe weeping eyes. That beſt portion of my

my life, that deareſt bleſſing, is gone, and will return no more. Sorrows in long ſucceſſion await me while I live; all my future days are marked out for grief and darkneſs.

LET the man who feels no inward pain at the loſs of ſuch a partner, dreſs his dwelling in black ſhades and diſmal formalities: let him draw the curtains of darkneſs around him, and teach his chambers a faſhionable mourning: but real anguiſh of heart needs none of theſe modiſh and diſſembled ſorrows. My ſoul is hung round with dark images in all her apartments, and every ſcene is ſincere lamentation and death.

I THOUGHT once I had ſome pretences to the courage of a man: but this is a ſeaſon of untried diſtreſs: I now ſhudder at a thought, I ſtart at ſhadows, my ſpirits are ſunk, and horror has taken hold of me. I feel paſſions in me that were unknown before; love has its own proper grief, and its peculiar anguiſh. Mourning love has thoſe agonies, and thoſe ſinkings of ſpirit, which are known only to bereaved and virtuous lovers.

I STALK about like a ghoſt in muſing ſilence, till the gathering ſorrow grows too big for the heart, and burſts out into weak and unmanly wailings. Strange and overwhelming ſtroke indeed! It has melted all the man within me down to ſoftneſs: my nature is gone back to childhood again: I would maintain the dignity of my age and my ſex, but theſe eyes rebel and betray me; the eyelids are full, they overflow; the drops of love and

and grief trickle down my cheeks, and plough the furrows of age there before their time.

How often in a day are theſe ſluices opened afreſh? The ſight of every friend that knew her calls up my weakneſs and betrays my frailty. I am quite aſhamed of myſelf. What ſhall I do? Is there nothing of manhood left about my heart? I will reſiſt the paſſion, I will ſtruggle with nature, I will grow indolent, and forbid my tears. Alas, poor feeble wretch that I am! In vain I ſtruggle, in vain I reſiſt: the aſſumed indolence vaniſhes, the real paſſion works within, it ſwells and bears down all before it: the torrent riſes and prevails hourly, and nature will have its way. Even the Son of God, when he became man, was found weeping at the tomb of a darling friend.—*Lazarus* died, and *Jeſus* wept.

O MY ſoul, what ſhall I do to relieve this heart-ache? How ſhall I cure this painful ſenſibility? Is there no opiate will reach it? Whither ſhall I go to leave my ſorrows behind me? I wander from one room to another, and wherever I go I ſtill ſeem to ſeek her, but I miſs her ſtill. My imagination flatters me with her lovely image, and tempts me to doubt, Is ſhe dead indeed? My fond imagination would fain forget her death-bed, and impoſe upon my hope that I ſhall find her ſomewhere. I viſit her apartment, I ſteal into her cloſet: in days paſt when I have miſſed her in the parlour, how often have I found the dear creature in that beloved corner of the

houſe, that ſweet place of divine retirement and converſe with heaven? But even that cloſet is empty now. I go thither, and I retire in diſappointment and confuſion.

METHINKS I ſhould meet her in ſome of her walks, in ſome of her family cares or innocent amuſements: I ſhould ſee her face, methinks, I ſhould hear her voice, and exchange a tender word or two——Ah, fooliſh rovings of a diſtreſſed and diſquieted fancy! Every room is empty and ſilent; cloſet, parlours, chambers, all empty, all ſilent; and that very ſilence and emptineſs proclaim my ſorrows: even emptineſs and deep ſilence join to confeſs the painful loſs.

SHALL I try then to put her quite out of my thoughts, ſince ſhe will come no more within the reach of my ſenſes? Shall I looſen the fair picture, and drop it from my heart, ſince the fairer original is for ever gone? Go, then, fair picture, go from my boſom, and appear to my ſoul no more. Hard word! but it muſt be done: go, depart, thou deareſt form; thou moſt lovely of images, go from my heart: thy preſence is now too painful in that tender part of me. O unhappy word! Thy preſence painful? A diſmal change indeed! When thou wert wont to ariſe and ſhew thyſelf there, graces and joys were wont to ariſe and ſhew themſelves: graces and joys went always with her, nor did her image ever appear without them, till that dark and bitter day that ſpread the veil of death over her: but her image dreſt

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in that gloomy veil hath loſt all the attendant joys and graces. Let her picture vaniſh from my ſoul then, ſince it has loſt thoſe endearing attendants: let it vaniſh away into forgetfulneſs, for death has robbed it of every grace and every joy.

YET ſtay a little there, tempting image, let me once more ſurvey thee: ſtay a little moment, and let me take one laſt glance, one ſolemn farewell. Is there not ſomething in the reſemblance of her too lovely ſtill to have it quite baniſhed from my heart? Can I ſet my ſoul at work to try to forget her? Can I deal ſo unkindly with one who would never have forgotten me? Can my ſoul live without her image on it? Is it not ſtampt there too deep ever to be effaced?

METHINKS I feel all my heart-ſtrings wrap around her, and grow ſo faſt to that dear picture in my fancy, they ſeem to be rooted there. To be divided from it is to die. Why ſhould I then purſue ſo vain and fruitleſs an attempt? What! forget myſelf? forget my life! No, it cannot be; nor can I bear to think of ſuch a rude and cruel treatment of an image ſo much deſerving and ſo much beloved. Neither paſſion nor reaſon permits me to forget her, nor is it within my power. She is preſent almoſt to all my thoughts: ſhe is with me in all my motions; grief has arrows with her name upon them, that ſtick as faſt and as deep as thoſe of love; they cleave to my vitals whereſoever I go, but with a quicker ſenſation, and

a keener pain. Alas! it is love and grief together that have ſhot all their arrows into my heart, and filled every vein with acute anguiſh and long diſtreſs.

WHITHER then ſhall I fly to find ſolace and eaſe? I cannot depart from myſelf: I cannot abandon theſe tender and ſmarting ſenſations. Shall I quit the houſe and all the apartments of it which renew her dear memory? Shall I rove in theſe open fields which lie near my dwelling, and ſpread their wide and pleaſing verdure? Shall I give my ſoul a looſe to all nature that ſmiles around me, or ſhall I confine my daily walk to this ſhady and delightful garden? Oh, no; neither of theſe will relieve my anguiſh. *Serena* has too often bleſſed me with her company both in this garden and in theſe fields. Her very name ſeems written on every tree: I ſhall think of her, and fancy I ſee her in every ſtep I take. Here ſhe preſſed the graſs with her feet, here ſhe gathered violets, and roſes, and refreſhing herbs, and gave the lovely collection of ſweetneſs into my hand. But, alas! the ſweeteſt violet and the faireſt roſe is fallen, is withered, and is no more. Farewell then, ye fields and gardens, with all your varieties of green and flowery joys! Ye are all a deſart, a barren wilderneſs, ſince *Serena* has for ever left you, and will be ſeen there no more.

BUT can friends do nothing to comfort a mourner? Come, my wiſe friends, ſurround me, and divert my cares with your agreeable converſation. Can books afford no relief? Come,

Come, my books, ye volumes of knowledge, ye labours of the learned dead; come, fill up my hours with ſome ſoothing amuſement. I call my better friends about me, I fly to the heroes and the philoſophers of ancient ages to employ my ſoul among them. But, alas! neither learning nor books amuſe me, nor green and ſmiling proſpects of nature delight me, nor converſation with my wiſeſt and beſt friends can entertain me in theſe dark and melancholy hours. Solitude, ſolitude in ſome unſeen corner, ſome lonely grotto, overgrown with ſhades, this is my deareſt choice; let me dwell in my beloved ſolitude, where none ſhall come near me; midnight and ſolitude are the moſt pleaſing things to a man who is weary of daylight and of all the ſcenes of this viſible and buſy world. I would eat, and drink, and dwell alone, though this loneſome humour ſooths and gratifies the painful paſſion, and gives me up to the tyranny of my ſharpeſt ſorrows. Strange mixture that I am made of! I mourn and grieve even to death, and yet I ſeem fond of nothing but grief and mourning.

Woe is me! Is there nothing on earth can divert, nothing relieve me? Then let my thoughts aſcend to paradiſe and heaven, there I ſhall find her better part, and grief muſt not enter there. From this hour take a new turn, O my ſoul, and never think of *Serena*, but as ſhining and rejoicing among the ſpirits of the bleſſed, and in the preſence of her God. Riſe often in holy meditation to the celeſtial world,

and betake thyſelf to more intenſe piety. Devotion has wings that will bear thee high above the tumults and paſſions of lower life: devotion will direct and ſpeed thy flight to a country of brighter ſcenes.

SHAKE off this earthlineſs of mind, this duſt of mortality that hangs about thee; riſe upward often in an hour, and dwell much in thoſe regions whither thy devout partner is gone: thy better half is ſafely arrived there, and that world knows nothing but joy and love.

SHE is gone; the prophets and the apoſtles, and the beſt of departed ſouls, have marked out her way to heaven: bear witneſs, ye apoſtles and holy prophets, the beſt of departed ſouls bear witneſs, that I am ſeeking to follow her in the appointed moment. Let the wheels of nature and time roll on apace in their deſtined way. Let ſuns and moons ariſe and ſet apace, and light a loneſome traveller onward to his home. Bleſſed *Jeſus*, be thou my living leader! Virtue, and the track of *Serena*'s feet, be my daily and delightful path. The track leads upward to the regions of love and joy. How can I dare to wander from the path of virtue, leſt I loſe that beloved track? Remember, O my ſoul, her footſteps are found in no other road.

IF my love to virtue ſhould ever fail me, the ſteps of my *Serena* would mark out my way, and help to ſecure me from wandering. O may the kind influences of heaven deſcend from above, and eſtabliſh and guard my pious reſolutions;

reſolutions; may the divine powers of religion be my continual ſtrength, and the hope of eternal things my never-failing ſupport, till I am diſmiſſed from this priſon of the fleſh, and called to aſcend to the ſpirits of the juſt made perfect, till I bid adieu to all that is not immortal, and go to dwell with my God and my adored Saviour; there ſhall I find my loſt *Serena* again, and ſhare with her the unutterable joys of paradiſe.

HERE *Lucius* threw himſelf on the couch, and lay ſilent in profound meditation.

WHEN *Florino* had heard all this mournful rhapſody, he retired and ſtole away in ſecret, for he was now aſhamed of his firſt barbarous deſign: he felt a ſort of ſtrange ſympathy of ſorrow, ſuch as he never knew before, and with it ſome ſparks of virtue began to kindle in his boſom. As he muſed, the fire burſt within, and at laſt it made its way to his lips and vented itſelf. "Well, (ſaid he) I have "learnt two excellent leſſons to-day, and I "hope I ſhall never forget them. There muſt "be ſome vaſt and unknown pleaſure in a vir- "tuous love beyond all the madneſs of wild "and tranſient amours; otherwiſe the loſs of "the object could never have wrought ſuch "deep and unfeigned woe in a ſoul ſo firm "and manly as that of *Lucius*. I begin now "to believe what *Milton* ſung, though I al- "ways read the lines before as mere poeſy "and fable.

" HAIL wedded love, myſterious law, true
" ſource
" Of human offspring, ſole propriety
" In paradiſe, of all things common elſe:
" By thee adulterous luſt was driven from men
" Among the beſtial herds to range; by thee
" Founded in reaſon, loyal, juſt, and pure,
" Relations dear, and all the charities
" Of father, ſon, and brother, firſt were
" known:
" Perpetual fountain of domeſtick ſweets.
" Here love his golden ſhafts employs, here
" lights
" His conſtant lamp, and waves his purple
" wings,
" Reigns here and revels; not in the bought
" ſmile
" Of harlots, loveleſs, joyleſs, unindear'd,
" Caſual amours, mixt dance, or wanton maſk,
" Or midnight ball, &c.

" BLESSED poet, that could ſo happily unite
" love and virtue, and draw ſo beautiful a
" ſcene of real felicity, which till this day I
" always thought was merely romantick and
" viſionary! *Lucius* has taught me to under-
" ſtand theſe lines, for he has felt them; and
" methinks while I repeat them now, I feel a
" ſtrange new ſenſation. I am convinced the
" blind poet ſaw deeper into nature and truth
" than I could have imagined. There is,
" there is ſuch a thing as a union of virtuous
" ſouls, where happineſs is only found. I
" find

"find ſome glimmerings of ſacred light riſing
"upon me, ſome unknown pantings within
"after ſuch a partner and ſuch a life.

"NOR is the other leſſon which I have
"learnt at all inferior to this, but in truth it
"is of higher and more durable importance.
"I confeſs, ſince I was nineteen years old, I
"never thought virtue and religion had been
"good for any thing, but to tie up children
"from miſchief, and frighten fools: but now
"I find, by the conduct of my friend *Lucius*,
"that as the ſweeteſt and ſincereſt joys of
"life are derived from virtue, ſo the moſt
"diſtreſſing ſorrows may find a juſt relief in
"religion and ſincere piety. Hear me, thou
"Almighty Maker of my frame, pity and
"aſſiſt a returning wanderer, and O may thy
"hand ſtamp theſe leſſons upon my ſoul in
"everlaſting characters!"

XI.

THOU HAST RECEIVED GIFTS FOR MEN. PSALM lxviii. 18.

JESUS the Mediator emptied himſelf for our ſakes when he deſcended to earth in order to die for us, and by his death to ſubdue our enemies. Now the Father has filled him again at his aſcent to heaven with every glory and every bleſſing, with all authority

and power to beſtow bleſſings, graces, and glories on the ſons of men. "It pleaſed the "Father that in him all fulneſs ſhould dwell. "All power in heaven and earth was given "into his hands;" *Col.* i. 19. *Matt.* xxviii. 18. And when he received the power he diſtributed the bleſſings. See *Acts* ii. 33. "Being by the right hand of God exalted, and "having received of the Father the promiſe "of the Holy Ghoſt, he hath ſhed forth this "which ye now ſee and hear." He hath ſhed abroad miracles and graces in abundance among the inhabitants of the lower world.

The triumphs of majeſty muſt have ſome mercy in them, and enſigns of victory muſt be interwoven with ſignal diſplays of bounty and grace. When he led captivity captive he received gifts for men. Our conquering Redeemer was not ſo elevated with the pomp of his triumphs over the angels his captive enemies, as to forget the captives that he releaſed among the children of *Adam*. He received many donatives from his Father on high, to ſhower down among them upon his coronation-day, that illuſtrious day, when "he that "in righteouſneſs had made war, and con-"quered, received on his own head many "crowns." *Rev.* xix. 11, 12.

He that could take ſo much pleaſure on earth in his labours of love, takes more delight in heaven in the diſtributions of grace. This is the ſweeteſt part of his triumph, and the moſt viſible among men, even the gifts of the Spirit

Spirit that he ſent down after his aſcenſion. It was neceſſary that his grace ſhould have ſome ſhare of the glory of that day.

WHAT was ſaid of the great day of deliverance, when the *Jews* obtained victory over their deſigned murderers, may be applied with honour to the day when our Lord aſcended to heaven, and celebrated his triumph over the ſpirits of darkneſs. "This was a good day "for *Iſrael*, for all the ſaints; a day when "*Jeſus* reſted from his enemies, and a month "which was turned unto him from ſorrow to "joy, and from mourning into a day of glad-"neſs. This was a day of receiving portions "for his brethren, and of ſending gifts to the "poor." *Eſther* ix. 22.

JESUS our king is the Prince of power, and the Prince of peace, he ſolemnized his victory with acts of mercy, and begun his reign with gifts of grace. He led Satan the arch-traitor bound at his chariot wheels, and ſcattered donatives of pardon and life among the ſons of *Adam*, who had been ſeduced into the great rebellion.

IT is another pleaſant meditation on this text, "That God the Father had not given "away all his gifts to men, even when he gave "them his only begotten Son;" for ſince that time he hath given his Son more gifts to be diſtributed among them. Learn hence the unwearied love of God, the inexhauſted ſtores of divine mercy. *John* iv. 10. Chriſt is called "The gift of God." And 2 *Cor.* ix. 15.

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"The unſpeakable gift." He gave his own Son out of his boſom, and gave him up to death for us. His Son that was neareſt his heart, his Son the delight of his ſoul and darling of his eternal enjoyment; and yet he is not weary of giving. O the immeaſurable treaſures of grace! O the unlimitable bounties of our God! Stand amazed, O heavens, and let the earth lie low in thankfulneſs and wonder, and every holy ſoul adore this ſurpriſing love!

Our meditations may take another ſtep, and ſee here the divine condeſcenſion to human weakneſs: how a giving God ſtoops to the capacity of receiving creatures, and beſtows the richeſt bleſſings on us in a ſweet and alluring manner of conveyance. When he gave his Son to us, he firſt arrayed him in fleſh and blood, that the glories of the Deity might not affright us, nor his terror make us afraid: when he proceeds to confer on us further gifts, he puts them into the hands of his Son, dwelling in our nature, that we might have eaſy acceſs to him without fear, and receive gifts from him as a delightful medium, by whom a God of infinite purity hath a mind to confer favours on ſinful man.

He has put all grace into thoſe hands whence we ourſelves would chooſe to fetch it. If a God of ſhining holineſs and burning juſtice ſhould appear like himſelf, and call to us, guilty wretches, and hold forth his hand, Here are gifts, here are pardons, here are ſalvations for you; we ſhould be ready to ſay with *Job* [xiii. 21.]

21.] "Withdraw thine hand far from me, "and let not thy dread make me afraid." But here we ſinners come to a man, to one that has worn our fleſh and blood, that is our brother, and of our own compoſition; we come with courage to him that looks like one of us, to receive the gifts of a holy God, and the terrors of his holineſs ſink us not, nor the fire of his juſtice devours us. O my ſoul, bow down and worſhip that God who ſtoops ſo low to thee, and has found ſuch a mild and gentle method of conferring his heavenly favours on thee!

XII.

THE GIFT OF THE SPIRIT.

WHAT is dearer to God the Father than his only Son? And what diviner bleſſing has he to beſtow upon men than his holy Spirit? Yet has he given his Son for us, and by the hands of his Son he confers his bleſſed Spirit on us. "*Jeſus* having received of the "Father the promiſe of the ſpirit, ſhed it forth "on men." *Acts* ii. 33.

How the wondrous doctrine of the bleſſed Trinity ſhines through the whole of our religion, and ſheds a glory upon every part of it! Here is God the Father, a king of infinite riches and glory, has conſtituted his beloved Son the high-treaſurer of heaven, and the holy

holy Spirit is the divine and ineſtimable treaſure. What amazing doctrines of ſacred love are written in our bibles! What myſteries of mercy, what miracles of glory are theſe! Our boldeſt deſires, and moſt raiſed hopes, durſt never aim at ſuch bleſſings: there is nothing in all nature that can lead us to a thought of ſuch grace.

THE Spirit was given by the Father to the Son for men; for rebellious and ſinful men, to make favourites and ſaints of them: this was the noble gift the Son received when he aſcended on high. *Pſalm* lxviii. 18. "And he "diſtributed it to grace his triumph."

WAS it not a divine honour which *Jeſus* our Lord diſplayed on that day when the tongues of fire ſat on his twelve apoſtles; when he ſent his ambaſſadors to every nation to addreſs them in their own language, to notify his acceſſion to the throne of heaven, and to demand ſubjection to his government? When he conferred power upon his envoys to reverſe the laws of nature, and imitate creation? To give eyes to the blind, and to raiſe the dead? All this was done by the Spirit, which he ſent down upon them in the days of *Pentecoſt*.

BUT is this Spirit given to none but his apoſtles and the prime miniſters in his kingdom? Was that rich treaſure exhauſted in the firſt ages of the goſpel, and none left for us? God forbid! Every one of his ſubjects has the ſame favour beſtowed upon them, though not in the ſame degree: every humble and holy

holy ſoul in our day, every true chriſtian, is poſſeſſed of this ſpirit; for "he that has not "the ſpirit of Chriſt is none of his." *Rom.* viii. 9. And wherever this ſpirit is, it works miracles too; it changes the ſinner to a ſaint, it opens his blind eyes, it new creates his nature; it raiſes the dead to a divine life, and teaches *Egypt*, and *Aſſyria*, and the *Britiſh* iſles, to ſpeak the language of *Canaan*. It is this gift of the ſpirit which the Son ſends down to us continually from the Father, that is the original and ſpring of all theſe ſtrange bleſſings.

THE Father has a heart of large bounty to the poor ruined race of *Adam:* the Son has a hand fit to be almoner to the King of Glory; and the Spirit is the rich alms. This bleſſed donative has enriched ten thouſand ſouls already, and there remains enough to enrich ten thouſand worlds.

THE Father, what a glorious giver! The Son, what a glorious medium of communication! and the Spirit, what a glorious gift! We bluſh and adore while we partake of ſuch immenſe favours, and gratitude is even overwhelmed with wonder.

O LET our ſpirits rejoice in this bleſſed article of our religion! and may all the temptations that we meet with from men of reaſon, never, never baffle ſo ſweet a faith!

XIII.

THE DAY OF GRACE.

IF you aſk the opinion of ſome divines concerning the day of grace, they will tell you that it ſignifies that particular ſeaſon of a man's life, when the Spirit of God, by convictions and good motions, ſtirs him up to ſeek after ſalvation, and gives him ſufficient grace to convert him; and all this while it was poſſible for him to be ſaved, and it was within the reach of his own power to make this grace effectual: but this is determined to a certain, though unknown day, which if a man paſſes without being converted, then his ſalvation becomes impoſſible. Now, though I would not chooſe to borrow all my ſentiments in the chief doctrines of the goſpel, from the ſermons of a biſhop, publiſhed on *The Terms of Salvation*, yet againſt this ſcheme I may venture to uſe an argument taken from that book.

LET us ſuppoſe, that it was declared in the goſpel that there was a certain number of ſins, or a certain period of time, beyond which God would not pardon; and not any particular number, or time, was ſpecified to the world: yet ſtill moſt men, it is too juſtly to be feared, would firſt be led by hope to commit many ſins, with a flattering perſuaſion that they ſhould not come to that number, or arrive at that period; and then, when the habit was become

become ſtrong, they would be fixed by deſpair in this opinion, that being probably got paſt that number of ſins, and that period of grace, they had even as good continue in their ſins, as their inclination powerfully directs them; they would go on in great wickedneſs, and ſay, "There is no hope." And thus we ſee, that even his ſuppoſition, which ſeems to take moſt care of the cauſe of holineſs, leaves it not only in a naked, and unguarded, but in a very deſperate condition.

CONCERNING a day of grace, thus much may be ſaid, and this is all that I can underſtand by it, namely, That in the life of a man, there are particular ſeaſons when he enjoys more of the outward means of grace or advantages for the good of his ſoul, than at other times; that is, more conſtant opportunities of hearing the word, a more uſeful and affecting miniſtry, better company, warmer admonitions, and plainer warnings by divine providence, more leiſure and conveniences for reading, meditation, and prayer; or if all this continue all his life-time, yet there are ſeaſons when the Spirit of God by his common operations does more powerfully convince of ſin, and ſtir up the conſcience to duty, and impreſs his word with more force upon the heart; but being oppoſed and reſiſted, he is grieved and departs, his workings grow daily fewer and feebler; or it may be, he retires at once, and leaves the ſoul in a ſtupid frame, and returns no more.

YET we could not ſay heretofore, That the Spirit of God in his former operations, gave him a full and proximate ſufficiency of inward converting grace before, ſince it proved ſo inſufficient in the event, and ineffectual: nor can we ſay now, That his Day of Grace is quite paſt and gone; becauſe the Spirit of God, who is ſovereign in mercy, may return again.

YET it is a very good motive to urge upon delaying ſinners, That it is a daring and dangerous piece of impiety and rebellion, to quench the motions of the holy Spirit; leſt he depart grieved and never return again, leſt he never give them ſo fair an opportunity for converſion, never bring them ſo near again to the kingdom of heaven.

XIV.

GOD AND NATURE UNSEARCHABLE.

HOW poor and imperfect a creature is man! How unequal his knowledge of things! How large and almoſt immenſely diffuſive his acquaintance with ſome parts of nature, but how exceeding limited and narrow in others! The man of learning, who has the higheſt temptations to pride, has alſo the moſt powerful motives to humility.

MAN

MAN can meaſure the heavens, tell how many miles the planet *Venus* is diſtant from *Jupiter*, and how far the earth from the ſun. He has found out with certainty the periods of their revolutions, and the hour of their eclipſes; he can adjuſt the affairs of the planetary world to a moment; their vaſt variety of appearances, with all their prodigious circuits. But this great artiſt *Man* is puzzled at a worm or a fly, a grain of ſand, or a drop of water: there is not the leaſt atom in the whole creation but has queſtions about it unſearchable to human nature; no, nor the leaſt part of empty ſpace but ſets all the wiſeſt philoſophers at variance when they attempt to tell what it is, or whether it be any thing or nothing.

THIS ſort of talk my neighbours will ſay, is a flouriſh of wit, to teach us to undervalue our reaſon, a mere rant of rhetoric, an hyperbole of reproach to our underſtanding: but while I leave it to aſtronomers to confirm what I have ſaid concerning the vaſt extent of their acquaintance with the heavens, I ſhall make it appear, even to demonſtration, that our knowledge of the things on earth is as mean as I have expreſſed in the literal and proper ſenſe.

THERE is not the leaſt grain of ſand on the ſhore, nor the leaſt atom in the whole creation, but has queſtions about it unſearchable by human nature.

THIS

THIS atom may be divided into millions of millions of pieces, and after all this the leaſt part of it will be infinitely diviſible. The infinite diviſibility of matter is ſo often proved, and ſo univerſally granted by all modern philoſophers, that I need not ſtand to prove it here: yet that my unlearned readers may ſee and believe, I will ſet down a plain vulgar demonſtration or two of this matter.

I. IT is certain, that if matter be not infinitely diviſible, then there is, or may be, ſo ſmall a part of matter as cannot be divided further: now take this ſuppoſed ſmalleſt part, this fancied atom, and put it between the points of a pair of compaſſes, made of ſtiff and inflexible matter; it is evident, that the legs of the compaſſes, in leſs and leſs degrees, will be divided aſunder quite to the center; and from the points to the center there is room for ſtill leſs and leſs pieces of matter to be put between the legs. Therefore that very ſuppoſed atom may be conceived to be divided ſtill further into leſs parts, and conſequently it was not indiviſible.

II. If there be any indiviſible part of matter, the ſhape of it muſt be ſpherical, or a perfect globe, wherein every part of the ſurface is equally diſtant from the center; for if you ſuppoſe it of any other ſhape, then ſome parts of it will be farther from its center than other parts; and all theſe longer parts may be ſhortened or paired off till every part be equally ſhort, or equally diſtant from the center; that is,

is, till it be reduced to a globe. Now from the center of this little globe to the ſurface, the parts of it are but half ſo long as from any part of the ſurface to its oppoſite part, and therefore this globe may be ſtill divided into two hemiſpheres or ſemicircles, which are not the ſmalleſt parts of matter that can be, becauſe they are not of a ſpherical figure, as in the beginning of the argument.

AND then by a repetition of the ſame reaſoning, thoſe little ſemicircles or half-globes, by paring off the parts which are fartheſt from their center, may be reduced to ſmaller globes again, and thoſe ſmaller globes again divided in halves as before: there is no end of theſe diviſions, and therefore matter is infinitely diviſible.

To carry on this argument yet further to the ſurpriſe of my unlearned readers; let us take notice that all matter has three dimenſions in it, namely, length, breadth, and depth: now every part of matter, every grain of ſand, is infinitely diviſible as to each of theſe dimenſions; that is, every part which reſults from an infinite diviſion of the length of it, may be yet again infinitely divided according to its breadth; thus the diviſion of this grain of ſand, becomes infinitely infinite. And yet ſtill it may be further infinitely divided according to the depth or thickneſs of it: thus the diviſibility of matter ſwells beyond all imagination, and is more than infinitely infinite, and that with reſiſtleſs evidence and aſtoniſhment to the eye of reaſon.

Go

Go now, vain man, and find fault with any part of the creation of God, and play the fooliſh critic on his works of providence; go and cenſure the juſtice of his conduct toward *Adam* or any of his children, or blame the wiſdom of his inſtitutions in the diſpenſations of his grace: monſtrous arrogance, and proud impiety! Rather go firſt and learn what an atom is, or the meaneſt part of the duſt of this vaſt creation, which God has made. It has ſomething of infinity in it, it confounds thee in perplexing darkneſs, and reaches far beyond all the little ſtretch of thy boaſted powers of reaſoning. Be dumb in ſilence, O vain creature, at the foot of this infinite and eternal Being, nor pretend to meaſure his ſteps, to cenſure his motions and direct his conduct, till thou art better able to give an account of the duſt which he has put under the feet of the meaneſt of his ſlaves.

XV.

THE DIAMOND PAINTED.

HOW wide and unhappy a miſtake it is when chriſtians endeavour to adorn their pure divine worſhip by the mixture of it with ceremonies of human invention. The ſymbolical ordinances of the goſpel have a noble ſimplicity in them: their materials are water, bread, and wine, three of the moſt neceſſary and

and valuable things in human life; and their myſtick ſenſe is plain, natural, and eaſy: by water we are cleanſed when we have been defiled; ſo by the grace of the Holy Spirit we are purified from ſin, which pollutes our ſouls in the ſight of God. By bread we are fed when we are hungry, and nouriſhed into ſtrength for ſervice: by wine we are refreſhed and revived when thirſty and fainting; ſo from the body of Chriſt, which was broken as an atoning ſacrifice, and his blood, which was poured out for us, we derive our ſpiritual life and ſtrength. The application of theſe ſymbols is moſt ſimple, and natural alſo: we are commanded to waſh with the water, to eat the bread, and to drink the wine: moſt proper repreſentations of our participation of theſe benefits.

THUS much of figures and emblems did the all-wiſe God think proper to appoint and continue in his church, when he brake the yoke of *Jewiſh* bondage, and aboliſhed a multitude of rites and ceremonies of his own ancient appointment. How plain, how natural, how glorious, how divine, are theſe two chriſtian inſtitutions, Baptiſm and the Lord's Supper, if ſurveyed and practiſed in their original ſimplicity; but they are debaſed by the addition of any fantaſtick ornaments.

WHAT think ye of all the gaudy trappings and golden finery that is mingled with the chriſtian worſhip, by the imaginations of men, in the church of *Rome?* Are they not like ſo many

many ſpots and blemiſhes caſt upon a fair jewel by ſome fooliſh painter? Let the colours be never ſo ſprightly and glowing, and the luſtre of the paint never ſo rich, yet if you place them on a diamond they are ſpots and blemiſhes ſtill. Is not this a juſt emblem to repreſent all the gay airs, and rich and glittering accoutrements wherewith the church of *Rome* hath ſurrounded her devotions and publick religion?

THE reformers of our worſhip of the church of *England* were much of this mind, for they boldly paſs this cenſure on many of the popiſh ceremonies, "That they entered into the "church by indiſcreet devotion, and zeal "without knowledge: they blinded the peo-"ple, and obſcured the glory of God, and are "worthy to be cut away and clean rejected: "that they did more confound and darken, "than declare and ſet forth Chriſt's benefits "unto us, and reduced us again to a ceremo-"nial law, like that of *Moſes*, and to the bon-"dage of figures and ſhadows:" This is their ſentence and judgment concerning many of the *Romiſh* rites, in the preface to the book of Common-Prayer. Happy had it been for *Great-Britain* if they had thought ſo concerning all of them, ſince they had all the ſame, or a worſe original, and they all tend to the ſame unhappy end! However, let others take their liberty of colouring all their jewels with what greens, and purples, and ſcarlets they pleaſe; but for my own part, I like a diamond beſt that has no paint upon it.

XVI. BILLS

XVI.

BILLS OF EXCHANGE. 1705.

WHEN a rich merchant who dwells in a foreign land afar off, commits his treaſure to the hands of a banker, it is to be drawn out in ſmaller ſums by his ſervants or his friends here at home, as their neceſſities ſhall require; and he furniſhes them with bills of exchange, drawn upon his banker or treaſurer, which are paid honourably to the perſon who offers the bill, according to the time when the words of the bill appoint the payment.

Is it not poſſible to draw a beautiful allegory hence, to repreſent the conduct of the bleſſed God in his promiſes of grace, without debaſing ſo divine a ſubject?

GOD the Father, the ſpring and fountain of all grace, dwells in regions of light, and holineſs inacceſſible, too far off for us to converſe with him, or receive ſupplies from him in an immediate way; but he has ſent the Son to dwell in human nature, and conſtituted him Treaſurer of all his bleſſings, that we might derive perpetual ſupplies from his hand: He has intruſted him with all the riches of grace and glory; he has laid up infinite ſtores of love, wiſdom, ſtrength, pardon, peace, and conſolation, in the hands of his Son, for this very purpoſe; to be drawn out thence as faſt

as the neceſſities of his ſaints require. "It "pleaſed the Father that in him ſhould all "fulneſs dwell. He has received gifts for "men." *Col.* i. 19. *Pſalm* lxviii. 18.

Now all the promiſes in the bible are ſo many bills of exchange drawn by God the Father in heaven upon his Son *Jeſus Chriſt*, and payable to every pious bearer; that is, to every one that comes to the mercy-ſeat, and offers the promiſe for acceptance, and pleads it in a way of obedient faith and prayer.—*Jeſus*, the High-Treaſurer of heaven, knows every letter of his Father's hand-writing, and can never be impoſed upon by a forged note; he will ever put due honour upon his Father's bills; he accepts them all, for "all the pro-"miſes in him are Yea, and in him Amen. "In him they are all ſure, to the glory of the "Father." 2 *Cor.* i. 20. It is for the Father's honour that his bills never fail of acceptance and payment.

If you apply to the bleſſed *Jeſus*, and offer him a bill of the largeſt ſum, a promiſe of the biggeſt bleſſings, he will never ſay, "I have "not ſo much of my Father's treaſure in my "hand." For he hath received all things. *John* iii. 35. "The Father loveth the Son, "and hath given all things into his hand:" And may I not venture to ſay, This whole treaſure is made over to the ſaints? "All "things are yours." 1 *Cor.* iii. 22. And they are parcelled out into bills of promiſe, and notes under the Father's hand. So the whole

treaſure

treaſure of a nation ſometimes conſiſts in credit and in promiſſory notes, more than in preſent ſums of gold and ſilver.

Some of theſe divine bills are payable at ſight, and we receive the ſum as ſoon as we offer the bill, namely, thoſe that muſt ſupply our preſent wants; ſuch as, "Call upon me "in the day of trouble, and I will deliver thee, "and thou ſhalt glorify me." *Pſalm* l. 15. And there have been many examples of ſuch ſpeedy payment. *Pſalm* cviii. 3. "In the "day when I cried thou anſweredſt me, and "ſtrengthnedſt me with ſtrength in my ſoul."

Some are only payable in general at a diſtant time, and that is left to the diſcretion of Chriſt the Treaſurer, namely, "As thy day is, "ſo thy ſtrength ſhall be;" *Deut.* xxxiii. 25. And we need never fear truſting him long, for this bank in the hands of Chriſt can never fail; "for in him dwelleth all the fulneſs of the God-"head bodily:" *Col.* ii. 9. And *Eph.* iii. 8, we are told of the unſearchable riches of Chriſt.

Sometimes Chriſt may put us off with a general kind anſwer, or give us a note under his hand payable at demand in ſeveral parcels, inſtead of a full payment all at once: thus he dealt with his dear friend and ſervant *Paul*, in 2 *Cor.* xii. 9. Doubtleſs *Paul*, in his ſeeking the Lord thrice for the removal of his thorn in the fleſh, had pleaded ſeveral large promiſes of God, had offered thoſe divine bills to Chriſt for acceptance and payment; but inſtead of this our Lord gives him a note under his own

hand, which ran in this language, "My grace is ſufficient for thee." And if we had but the faith which that bleſſed apoſtle had, we might live upon this hope: this would be as good as preſent payment; for if he delay to give the full ſum, it is only becauſe he ſees we have not need of it at preſent: he knows our neceſſities better than we do ourſelves; he will not truſt us with too much at once in our own hands; but he pays us thoſe bills when he ſees the fitteſt, and we have often found it ſo, and confeſſed his faithfulneſs.

At other times he pays us, but not in the ſame kind of mercy which is mentioned in the promiſe, yet in ſomething more uſeful and valuable. If the promiſe mention a temporal bleſſing, he may give us a ſpiritual one: if it expreſs Eaſe, he may give us Patience: and thus his Father's bills are always honoured, and we have no reaſon to complain. So the banker may diſcharge a bill of a hundred pounds, not with money, but with ſuch goods and merchandiſe as may yield us two hundred, and we gladly confeſs the bill is well paid.

Some of theſe promiſes, theſe bills of heavenly treaſure, are not made payable till the hour of our death; as, "Bleſſed are thoſe ſervants whom when the Lord comes he ſhall find watching, &c." *Luke* xii. 37. "He that endureth to the end, the ſame ſhall be ſaved." *Matt.* xxiv. 13. "Be thou faithful to the death, and I will give thee a crown of life." *Rev.* ii. 10.

Others

OTHERS are not due till the day of the reſurrection; as, "Them who ſleep in *Jeſus* "will God bring with him." 1 *Theſſ.* iv. 14. "I will redeem them from death." *Hoſ.* xiii. 14. *Col.* iii. 4. "When Chriſt, who is our "life, ſhall appear, then ſhall ye alſo appear "with him in glory." *Phil.* iii. 21. "He "ſhall change our vile body, that it may be "faſhioned like unto his glorious body." 1 *Pet.* v. 4. "And when the chief ſhepherd "ſhall appear, ye ſhall receive a crown of "glory that fadeth not away."

Now when the great day ſhall come, in which our Lord *Jeſus Chriſt* ſhall give up his mediatorial kingdom to the Father, and render an account of all his ſtewardſhip, how fair will his books appear! how juſt a balance will ſtand at the foot of all his accounts! Then ſhall he ſhew in what manner he has fulfilled the promiſes to the ſaints, and preſent to the Father all the bills that he has received and diſcharged; while all the ſaints ſhall with one voice atteſt it to the honour of the High-treaſurer of heaven, that he has not failed in payment, even to the ſmalleſt farthing.

XVII.

THE SAINTS UNKNOWN IN THIS WORLD.

OUT of the millions of mankind that ſpread over the earth in every age, the great God has been pleaſed to take ſome into

his own family, has given them a heavenly and divine nature, and made them his ſons and his daughters. But he has ſet no outward mark of glory upon them; there is nothing in their figure or in their countenance, to diſtinguiſh them from the rabble of mankind. And it is fit that they ſhould be in ſome meaſure unknown among their fellow-mortals: their character and dignity is too ſacred and ſublime to be made publick here on earth, where the circumſtances that attend them are generally ſo mean and deſpicable. Divine Wiſdom has appointed the other world for the place of their diſcovery; there they ſhall appear like themſelves, in ſtate, equipage, and array, becoming the children of God and heirs of heaven.

THEIR bleſſed Lord himſelf, who is God's firſt-born Son, was a mere ſtranger and unknown amongſt men; he laid aſide the rays of divinity and the form of a God when he came down to dwell with men, and he took upon him the form of a ſervant. He wore no divine majeſty on his face, no ſparks of Godhead beaming from his eyes, no glaring evidence of his high dignity in all his outward appearance. Therefore the world knoweth us not, becauſe it knew him not. But he ſhall be known and adored when he comes in the glory of his Father, with legions of angels; and we know that when he ſhall appear, we ſhall be like him. The life of the ſaints is hidden with Chriſt in God. But when Chriſt, who is their life, ſhall appear, they alſo ſhall appear with him

him in glory. 1 *John* iii. 1, 2. *Col.* iii. 3, 4. In that day they ſhall ſtand forth before the whole creation in fair evidence; they ſhall ſhine in diſtinguiſhed light, and appear veſted in their own undoubted honours. But here it ſeems proper there ſhould be ſomething of a cloud upon them, both upon the account of the men of this world, and upon their own account too, as well as in conformity to *Chriſt Jeſus* their Lord.

FIRST, Upon their own account, becauſe the preſent ſtate of a chriſtian is a ſtate of trial. We are not to walk by ſight, as the ſaints above and angels do; they know they are poſſeſſed of life and bleſſedneſs, for they ſee God himſelf near them, Chriſt in the midſt of them, and glory all around them. Our work is to live by faith, and therefore God has not made either his love to us or his grace in us ſo obvious and apparent to ourſelves, as that every chriſtian, even the weak and the unwatchful, ſhould be fully aſſured of this ſalvation. He has not appointed the principle of life within us to ſparkle in ſo divine a manner as to be always ſelf-evident to the beſt of chriſtians, much leſs to the lukewarm and the backſlider. It is fit that it ſhould not be too ſenſibly manifeſt, becauſe it is ſo ſenſibly imperfect, that we might examine ourſelves whether we are in the faith, and prove ourſelves, whether Chriſt, as a principle of life, dwell in us, or no. 2 *Cor.* xiii. 5. While ſo many ſnares, and ſins, and dangers, attend us, and mingle

with our ſpiritual life, there will be ſomething of darkneſs ready to riſe and obſcure it, that ſo we may maintain a holy jealouſy and ſolicitude about our own ſtate, that we may ſearch with diligence to find whether we have a divine life or no, and be called and urged often to look inwards.

THIS degree of remaining darkneſs, and the doubtful ſtate of a ſlothful chriſtian, is ſometimes of great uſe to ſpur him onward in his race of holineſs, and quicken him to aſpire after the higheſt meaſures of the ſpiritual life; that when its acts are more vigorous it may ſhine with the brighteſt evidence, and give the ſoul of the believer full ſatisfaction and joy. It ſerves alſo to awaken the drowſy chriſtian to keep a holy watch over his heart and practice, leſt ſin and temptation make a foul inroad upon his divine life, ſpread ſtill a thicker cloud over his beſt hopes, and break the peace of his conſcience. Though the principle of grace be not always ſelf-evident, yet we are required to give diligence to make and to keep it ſure. 2 *Pet.* i. 10. And as it was proper that every little ſeed of grace ſhould not ſhine with ſelf-ſufficient and conſtant evidence, on the account of the chriſtian himſelf; ſo, ſecondly, it was fit that their ſtate and dignity ſhould not be too obvious to the men of the world, that they might neither adore nor deſtroy the ſaints.— A principle of ſuperſtition might tempt ſome weaker ſouls to pay extravagant honours to the chriſtian, if he carried heaven in his face, and

and it were visible in his countenance that he was a son of God. On the other hand, the malicious and perverse part of mankind might imitate the rage of Satan, and attempt the sooner to destroy the saint.

THIS was the case of the blessed *Paul*.—When he had wrought a miracle at *Lystra*, and appeared with something divine about him, when he had healed the cripple by a mere word of command, the people cried out with exalted voices, "The gods are come "down to us in the likeness of men;" immediately they made a *Mercury* of St. *Paul*, they turned *Barnabas* into *Jupiter*, and the priests brought oxen and garlands to the gates to have done sacrifice to them; this was the humour of the superstitious *Gentiles*. But in several of the *Jews* their malice and envy wrought a very different effect; for they persuaded the people into fury, so that they stoned the blessed Apostle, and drew him out of the city for dead. *Acts* xiv.

THUS it fared with our Lord *Jesus Christ* himself in the days of his flesh: for the most part he lived unknown among men, he did not cry nor make his voice be heard in the streets; but when he discovered himself to them on any special occasion, the people ran into different extremes. Once, when the characters of the *Messiah* appeared with evidence upon him, they would have raised him to a throne, and made an earthly king of him. *John* vi. 15.—At another time, when his holy conduct did

not ſuit their humour, they were "filled with "wrath, and led him to the brow of a hill to "caſt him down headlong." *Luke* iv. 29.— Therefore our bleſſed Lord did not walk through the ſtreets, and tell the world he was the *Meſſiah;* but by degrees he let the characters of his miſſion appear upon him, and diſcovered himſelf in wiſdom, as his diſciples and the world could bear it, and as the Father had appointed.

LET us imitate our bleſſed Lord, and copy after ſo divine a pattern; let our works bear a bright and growing witneſs to our inward and real chriſtianity. This is ſuch a gentle ſort of evidence, that though it may work conviction in the hearts of ſpectators, yet it does not ſtrike the ſenſe with ſo glaring a light as to dazzle the weaker ſort who behold it into ſuperſtitious folly; nor does it give ſuch provocation to the envy of the malicious, as if the ſaints had borne the ſign of their high dignity in ſome more ſurpriſing manner in their figure or countenance.

I MIGHT add alſo, There is ſomething in this ſort of evidence of their ſaintſhip, that carries more true honour in it, than if ſome heavenly name had been written in their forehead, or their ſkin had ſhone like the face of *Moſes* when he came down from the mount. It is a more ſublime glory for a Prince to be found amongſt the vulgar in undiſtinguiſhed raiment, and by his ſuperior conduct and ſhining virtues to force the world to confeſs

that

that he is the Son of a King, than to walk through the rabble with enſigns of royalty, and demand honour from them by the mere blaze of his ornaments.

XVIII.

PRAISE WAITETH FOR THEE, O GOD, IN ZION. PSALM LXV. 1.

AND does praiſe wait for God in the congregation of his ſaints? Surely it doth not uſe to be ſo. Mercy uſes to be beforehand with us, and the Lord waiteth to be gracious. Mercy is wont to be ready in the hands of God, before praiſe is ready on the tongues of men; and we are ſure he waited on us to ſhew his grace long before we had any ſongs ready for him, or any thought of praiſing him.

YET ſometimes it is ſo in this lower world: holy ſouls may be waiting at the throne of grace with their praiſes ready to aſcend as ſoon as mercy appears: mercy may be ſilent for a ſeaſon, and then praiſe for a ſeaſon is ſilent too. This is the original language of the pſalm, and this the ſtate of things when the pſalmiſt wrote; "Praiſe is ſilent for thee in *Zion*."—When the church of God under trouble has been long ſeeking any particular bleſſing or deliverance, and God's appointed hour of ſalvation is not yet come, then the ſongs of the church

church are ſilent: yet ſhe ſtands watching and waiting for the deſired moment, that ſhe may meet the ſalvation with praiſe.

But why ſhould God ſuffer praiſe to be ſilent at all in *Zion?* Is not the church the habitation of his praiſes? Yes, but it is the houſe of prayer too: prayer and patience muſt have their proper exerciſe. If praiſe were never ſilent on earth, where would there be any room for prayer to ſpeak? When would there be any ſeaſon for the grace of patience to ſhew itſelf? God loves prayer as well as praiſe: his ſovereignty is honoured by humble waiting, as well as his goodneſs by holy gratitude and joy. If praiſe be ſilent, then let prayer be more fervent. The abſent Saviour loves to hear the voice of his Beloved; the lips of the church muſt never be quite ſilent, though they are not always employed in hallelujahs.

Praise is the ſweeteſt part of divine worſhip; it is a ſhort heaven here on earth. God lets our praiſes be ſilent ſometimes, to teach us that this is not a ſtate of complete bleſſedneſs. After the great day of deciſion, praiſe ſhall be continual and unceaſing, when there ſhall be no more ſighing for the ſaints, no more death, no more pain. Then churches ſhall want ordinances no more, nor ſaints abſtain from the bread of life. *Jeſus*, their everlaſting paſtor, ſhall feed them in paſtures ever green, and from the tree of life, and lead them to the fountains of joy, and the ſtreams where eternal pleaſures run. O may our ſouls wait with joyful

joyful hope for that day, and our praiſes ſhall not be ſilent.

YET it is not with the church as it is with the world, when praiſe is ſilent in both. It is ever ſilent among the wicked, becauſe they are forgetful of God their Maker; it is only ſilent among the ſaints for a ſeaſon, when their God ſeems to frown and hide himſelf, and, as it were, to forget his people.

BESIDES, Let us conſider that all praiſe is not ſilent there. Daily incenſe ariſes before God in his temple, though particular thank-offerings wait till particular mercies are received. Praiſe for all the greateſt mercies, namely, for redeeming grace, for electing love, for the ſanctifying ſpirit, is never ſilent in *Zion*. *Pſalm* lxxxiv. 4. "Bleſſed are they that dwell "in thine houſe, they will be ſtill praiſing "thee." But praiſe for ſome ſpecial favours may be ſilent for a ſeaſon, as well as that large revenue of praiſe that ſhall grow due at the accompliſhment of all the promiſes, and the conſummation of bleſſedneſs.

AGAIN, the praiſes of God are ſilent in the world without any deſign of breaking forth, but the ſilence of the church longs to be loſt in joyful ſongs of thankſgiving. It is like an engine charged with praiſe, that wants only the warm touch of mercy to make it ſhine with the glories of heavenly worſhip, and ſound aloud the name of the God of heaven.

SOMETIMES God is as well pleaſed that praiſe ſhould wait with humble ſilence, as that it

it ſhould ſpeak. It ſhews a well-diſpoſed frame and temper of ſoul that longs to honour God. The hearts of his ſaints are inſtruments of muſick to the Lord; he has formed their ſouls for his glory, and tuned their heart-ſtrings to his own praiſe. Now he loves to ſee them kept ſtill in tune, though he does not always play his own praiſes upon them; he neither wants our ſervices nor our ſongs, for his own perfections are an everlaſting harmony, to himſelf, without the ſlender notes that we can ſound.

We may make this ſweet remark at laſt, That *Zion* on earth ſhall be joined to *Jeruſalem* above; the family below ſhall be joined to the upper houſe, for they have learnt the work of heaven, their hearts are tuned to praiſe; they want only ſuch harps as angels have to bring glory down, and make a heaven on this earth. In 1 *Chron.* xi. 4, we are told that *David* took *Zion* from the *Jebuſites*, and built it round about, and added it to *Jeruſalem*. So ſhall *Jeſus* the true *David*, the king of ſaints, take this earthly *Zion* from the powers of this wicked world, and ſhall build and adorn it around with glory and ſtrength, with perfect beauty, and complete grace, and add it to the *Jeruſalem* which is above. Look upward, O ſouls, who are full of praiſes, and are even impatient to ſpeak the glories of your God, look to *Jeruſalem* above, where praiſe is conſtant and never-ceaſing, and rejoice to think that you ſhall be made inhabitants

inhabitants of that city, and united to the glorious church. It is your chief pleaſure here to be praiſing your God, and it is the chief pleaſure of your fellow-ſaints on high: where happineſs is perfect, praiſe is perfect too, and never ſilent.

It is the chief delight of happy ſouls there to run over the glories of their God, and tell one another joyfully, and humbly tell their God, what a wiſe, what a holy, what an almighty, and all-gracious God he is. Every breath of praiſe is a new gale of pleaſure there; it is ſweet breathing, in air perfumed with praiſes, and this climate is moſt agreeable to your new nature and your conſtitution, you that are members and parts of *Zion;* and you ſhall be tranſlated thither to your kindred ſouls. In heaven the river of pleaſure ſprings from God's right-hand, becauſe *Jeſus* the Saviour ſits there. It is a river that makes glad the city of God, and every ſtream, as it flows along the golden ſtreets, murmurs ſweet praiſes to the fountain.

But heaven and the ſtate of glory are not yet complete: the church waits above for many promiſes that are not yet fulfilled, and future bleſſings that are yet unknown. The work of grace is not finiſhed till the great reſurrection-day; and heaven itſelf, in all the bliſsful regions of it, waits for ſuch praiſes as the ear of men or angels has never yet heard.

While the whole church of God on earth is in a ſtate of imperfection and trial, a ſtate of

of ſins and ſorrows, praiſe waits in all the ſanctuaries below, and in *Zion* above too.—The ſouls in glory wait for complete ſalvation and the redemption of their bodies from the grave. On the harps of angels praiſe ſits waiting, and it waits alſo on the tongue of *Jeſus* the Interceſſor. His prayers ſhall one day change all at once into praiſes, and lift the praiſes of angels, and of embodied ſaints, to higher notes than ever yet they knew. O the voices, and the ſongs, the joys, the raptures of that moment, of that day, of that eternity, when ſuch a multitude of praiſes ſhall burſt out at once, that have been waiting long in that *Zion*, and ſhall become an everlaſting praiſe! When *Jeſus*, the Son of God, the Mediator, ſhall lead the worſhip, and the praiſes that have been growing theſe ſeventeen hundred years on his tongue ſhall break forth and ſpread themſelves abroad, and all the creation ſhall hear, and all echo to his ſong, GLORY TO GOD IN THE HIGHEST. This is what we wait and hope for, and long to bear a part in thoſe pleaſures and thoſe praiſes.

XIX.

Job xxiii. 3. O THAT I KNEW WHERE I MIGHT FIND HIM.

AMONG all the various kinds and orders of God's intellectual creation, there is not

not one that uſes this language beſides a mourning ſaint in this lower world. As for all other ſpirits, whether dwelling in fleſh or not, their wiſhes are expreſſed in a very different manner, nor do they ſeek and long to find out an abſent God.

If we aſcend up to heaven, and enquire there what are the wiſhes of thoſe bleſſed ſpirits, we ſhall find that their enjoyments are ſo glorious, and their ſatisfactions riſe ſo high, in the immediate preſence of God amongſt them, that they have nothing of this nature left to wiſh for: they know that their God is with them, and all their wiſh is, what they are aſſured to enjoy, That this God will be with them for ever.

If we deſcend to the regions of hell, where God reigns in vengeance, we ſhall hear thoſe unhappy ſpirits groaning out many a fruitleſs wiſh, "O that I knew where I might avoid "him, that I might get out of his ſight, out "of his notice and reach for ever. I feel his "dreadful preſence, and O that it were poſſi-"ble for me to be utterly abſent from him, "and to find a place where God is not!"

If we take the wings of the morning, and fly to the utmoſt parts of the eaſtern or the weſtern world, we ſhall find the language of thoſe ignorant heathens, "O that I knew "where I might find food, and plenty, and "all ſenſual delights!" but they ſend not a wiſh after the great God, though he has been ſo many ages abſent from them and their fathers.

thers. He is unknown to them, and they have no deſires working in them after an unknown God.

If we tarry at home, and ſurvey the bulk of mankind around us, the voice of their wiſhes ſounds much the ſame as that of the heathen world, "O that I knew where I might find "trade and merchandiſe, riches and honours, "corn, wine, and oil, the neceſſaries or the "ſuperfluous luxuries of life!" but God is not in all their thoughts. If they frequent the temples and attend the ſeaſons of worſhip, they are well enough ſatisfied with outward forms, without the ſight of God in them.—There is no natural man that with a ſincere longing of ſoul cries out, "O that I knew "where to find him!"

As for the children of God that live in the light of their Father's countenance, they walk with him daily and hourly, they behold him near them by the eye of faith, and they feel the ſweet influences of his gracious preſence; their higheſt ambition, and their deareſt wiſhes are, "O that he might abide for ever with me, "and keep me for ever near to himſelf!"

The words of this ſcripture, therefore, can only be the language of a ſaint on earth in diſtreſs and darkneſs, when God, who was wont to viſit him with divine communications, and to meet him in his addreſſes to the throne of grace, has withdrawn himſelf for a ſeaſon, and left the ſoul to grapple with many difficulties alone.

This

THIS was the caſe of that holy man whoſe ſorrows and complaints have furniſhed out almoſt a whole book of ſcripture, and ſupplied the ſaints in all ſucceeding ages with the forms and ſpeeches of pious mourning. It is the voice of a ſacred impatience that *Job* here utters, "O that I knew where I might find "him!" and by a plain paraphraſe we may learn both the meaning and the reaſon of ſuch language, and be taught, by his example, to lament after an abſent God.

LET us ſuppoſe the ſaint therefore pouring out his ſoul in ſuch ſort of expreſſions as theſe, in which I ſhall not entirely confine myſelf to the darkneſs of the patriarchal diſpenſation under which *Job* lived, but indulge the language of the New Teſtament, and perſonate a mourning chriſtian.

TIME was when I had a God near me, and upon every new diſtreſs and difficulty I made him my preſent refuge; I was wont to call upon him in an hour of darkneſs, and he ſhone upon my path with divine light. He has often taught me to read my duty in his providences, or in his word, or by ſome ſecret hints of his own Spirit, even while I have been kneeling at the throne of grace; but now I find not my uſual ſigns and tokens. My Guide and my Counſellor is withdrawn; "O that I knew "where I might find him!"

HE was once my kind aſſiſtant in every duty, and my ſupport under every burden: I have found the grace of my Lord ſufficient for

for me in my ſharpeſt conflicts, his ſtrength has appeared in my weakneſs. When my ſpiritual enemies have beſet me round, he has ſcattered them before me, or ſubdued them under me; and being held up by his everlaſting arms, I have ſtood my ground, and borne up my head under the weight of heavy ſorrows; but now I am attacked on all ſides, my ſoul wreſtles hard with ſins and temptations, and I find no aſſiſtance, no victory: I ſink under my preſent ſorrows; for my God, my ſtrength, and my comforter, is abſent, and afar off; "O that I knew where I might "find him!"

My God was wont to deal with me as a compaſſionate friend; when Satan accuſed, he has juſtified. He has ſhewn me the all-ſufficient ſacrifice of his Son, and that ſpotleſs righteouſneſs of his which has anſwered all the demands of his own holy law, and cancelled all the charges of guilt that the devil or my own conſcience could bring againſt me. He has taught me by faith to put my ſoul under the ſprinklings of this ſacred blood, and to wrap around me the robe of this divine righteouſneſs; he himſelf has arrayed me in garments of ſalvation. But now the army of my ſins riſes up before me, and overwhelms my ſpirit with many terrors; Satan the accuſer urges on the charge, and my Saviour and his righteouſneſs are, as it were, hidden from me. "O that I knew where I might find "him!"

MANY a cenſure have I borne from men, and had my reputation aſſaulted and my good name blackened with many a ſcandal. But when man reproached me, God has undertaken my cauſe, and made my righteouſneſs ſhine as the light, and my innocence as the noon-day; I could then pour out my ſoul before him, tell him all my ſorrows in flowing language, and feel ſweet relief; but now, alas! troubles and reproaches are multiplied upon me, and he does not ſeem to take my part; my ſpirit is bound and ſhut up, and I am cut off from that free converſe, that humble, holy intimacy, which I once enjoyed with my God; I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment. Will he not help me to pray?—Will he not hear my groans and requeſts?—Hath God forgotten to be gracious? yet I would ſeek his face ſtill, and "O that I knew "where I might find him!"

OFTEN have I ſeen him in his own ordinances, in the place of publick worſhip; I have ſeen his power and his glory in the ſanctuary: I have found him in ſecret corners, and my meditation of him has been exceeding ſweet. In dark retirements he has ſmiled on my ſoul, and has often given me reviving light. I have found him in his works, and I have had a fairer ſight of him in his word; I can name the places, the pleaſant lines in my bible, and ſay, "I have "ſeen the face of my God here:" But now the bible itſelf is like a ſealed book, or like a ſtrange language which I cannot underſtand; I hear

I hear not the voice of my God ſpeaking to me there; I go forward to his promiſes, and read what he will do for his people, but I perceive him not; backward to his paſt providences, or to my own experiences, and review what he has done, but there is a darkneſs there too: I turn to my left-hand amongſt his works of nature, but I do not ſee him; I ſeek him on my right-hand amongſt his works of grace, but ſtill he hides himſelf that I cannot behold him: v. 8, 9. "I wander in the night "and enquire after him, I watch for him "more than they that watch for the morn-"ing, I ſay more than they that watch for "the morning; O that I knew where I might "find him!"

And it is no wonder that I am ſo impatient under the painful ſenſe of his preſent diſtance from me, and ſo importunate for his return: for I have known the dreadful caſe of utter diſtance from him in a ſtate of nature and ſin, and I have taſted ſomething of the pleaſure of being brought nigh by grace, and now I dread every thing that looks like that old diſtance, that eſtrangement; I would fain renew thoſe divine pleaſures of a returning and a reconciled God: "O that I knew where I might "find him!"

Besides, I bethink myſelf and ſay, "What "ſhall I do without my God!" for I find all creatures utterly inſufficient to relieve and help me; and I have known ſomething of God's all-ſufficiency; he hath been my helper in ſix troubles,

troubles, and in ſeven, he is my only hope: when creatures ſtand aloof from me, and each of them ſay, "There is no help in me," whither ſhould I go then but to my God? "O "that I knew where I might find him!"

I HAVE been ſo much uſed to live upon him, and found his divine aids and influences ſo neceſſary to my life and my peace, that I ſink and die at his abſence. I feel within myſelf a ſort of heavenly inſtinct that I want his preſence, and cannot live without him. I know he ſtands in no need of me, for he gives to all his creatures life, and breath, and being; but I need his counſels and his comforts, his ſtrength and his love: My ſoul is touched with ſuch a divine influence, that it cannot reſt while God withdraws, as the needle trembles and hunts after the hidden load-ſtone. If my God retire and hide himſelf, he will forgive a creature that loves him ſo well as to follow hard after him without ceaſing, and is impatient and reſtleſs till he ſearch him out; "O that I knew where I "might find him!"

THOUGH God is pleaſed to depart from me for a ſeaſon, yet I cannot let go all my hope; he hides himſelf from my ſoul, yet I dare not think him an enemy, but only a concealed friend: If I could get near him, even to his ſeat, I know I ſhould find it a mercy-ſeat, though, perhaps, judgment may ſit there too. It is a throne of grace, ſays a chriſtian, becauſe *Jeſus* is there with the blood of atonement;

ment; and having ſuch an high-prieſt over the houſe of God, and ſuch a new and living way of acceſs by the blood of Chriſt, I will ſeek after him and addreſs myſelf to him; I will confeſs mine iniquities before him, and be ſorry for my ſins, which may have beclouded or eclipſed my heavenly ſun, and hid his face from me; I fear I have grieved his bleſſed Spirit, and provoked him to withdraw his kind influences of light, ſtrength, and comfort; nor will I ceaſe grieving for his abſence till he return again.

COME, O eternal Spirit, come and viſit my poor dark and diſconſolate ſoul; come and awaken all my powers to follow hard after my Father and my God. Come, invigorate my faith, and lead me to the Mediator, the bleſſed *Jeſus*; come, open to me the promiſes, and let me into the covenant of his unchangeable love, ratified and ſealed with blood. If ever I find my God again, it is there I know I muſt find him; Chriſt is the only way to the Father. It is by the intereſt of his Son I ſhall get near to him, even to his ſeat; then will I pour out all my woes and my wants in his ſight, I will order my cauſe before him, and fill my mouth with arguments. Will he plead againſt me with his great power? No, but he will put ſtrength in me, and aſſiſt and ſuffer me to prevail with him.

THEN when I have found him whom my ſoul loveth, I will hold him faſt, and not let him go: I will charge all the powers and paſſions

ſions of my nature not to yield to one ſinful practice, nor provoke him to depart; for he is my everlaſting and my almighty friend.

THEN, though I ſhould have a thouſand enemies ſet themſelves againſt me, I would not be afraid; yea, though I walk through the valley of the ſhadow of death, I will fear no evil, for I have found my God, and my God is with me.

XX.

THE FIGURE OF A CHERUB.

A CHERUB is a name uſed in ſcripture to denote ſome angelic power or powers under the figure of ſome ſtrange animal: the plural number in the *Hebrew* is Cherubim, which ſignifies Cherubs, and I know not how our tranſlators of the bible came ſo often to ſpeak of Cherubims, adding an s to the *Hebrew* plural number inſtead of the *Engliſh* plural, namely, Cherubs. Perhaps ſome learned writers, uſing the word Cherubim in *Latin* inſtead of Cherubi, might lead them into this grammatical irregularity.

THE *Jews* themſelves greatly differ about the form or figure of a Cherub. *Joſephus*, in his *Antiquities*, book iii. chap. 6, tells us, That cherubs are flying animals, like to none that were ever ſeen by man, and whoſe form

no man knoweth. *Abenezra*, a learned *Jew*, ſuppoſes it to be a general name extending itſelf to all forms or figures, though in the writings of *Moſes* he ſuppoſes it to come nearer the figure of a young man or boy.

SOME have imagined that the mere face of a boy with wings is ſufficient to deſcribe a Cherub, and accordingly ſuch figures are wrought into the ornaments of buildings and curtains, &c. but I know no juſt ground for this imagination, except it be that thoſe on the ark were beaten out of the ſame maſs of gold which made the mercy-ſeat: and it muſt be confeſſed this ſort of figure is more eaſy to be thus formed than any tall ſhape with a body and feet. *Exod.* xxv. 10. and xxxvii. 7.

IT is generally repreſented in ſcripture like ſome ſtrange living creature with one or more faces, having both wings and feet: when it has four faces, they are borrowed from a man, an ox, a lion, and an eagle: the wings are deſcribed as very large, and the feet, when they are particularly deſcribed, are like thoſe of an ox or calf: but whether the whole figure be more like that of an ox, or of a man, the learned are not agreed. This is certain, that the ſeveral ſcriptures wherein cherubs are mentioned, can hardly be reconciled without ſuppoſing them repreſented in different forms, ſometimes nearer to one of thoſe forms, and ſometimes to the other. If therefore, after all our ſearches, we cannot come to a full determination, we muſt be content to acknowledge our ignorance,

ignorance, though, perhaps, by diligent enquiry, we may come pretty near to the truth.

If we conſult the derivation of the word it ſeems to come from כרב Charab, which in the *Chaldee*, *Syriac*, and *Arabic* languages ſignifies "to plough," which is the known work of oxen. This favours the ſentiment of thoſe who deſcribe it as a flying ox.

Others tell us that כרוב Cherub in *Arabic* is 'a ſhip that carries merchandiſe,' and that a Cherub is a Chariot of God, appointed to carry the Shecinah, or bright glory, which is the ſymbol of God's preſence; and therefore God is ſaid to ride upon a cherub. *Pſalm* xviii. 11, ורכב על כרוב *jirchab al cherub*, he rode on a cherub: and *Pſalm* civ. 3. it is ſaid he maketh the clouds his chariot, רכוב *rechub*; ſo that by the tranſpoſition of a letter, which is frequent with the *Hebrews*, it ſeems to ſignify a chariot: and in 1 *Chron.* xxviii. 18, the cherubs upon the ark are called 'the chariots of the cherubims,' and the whole figure in *Ezekiel*'s viſion had wheels all about it as a chariot, and yet it is ſometimes called the cherub in the ſingular, and ſometimes cherubim or cherubs.

All this is true; but in a chariot there are generally ſome animals repreſented as moving, drawing, or carrying it. And though in *Ezekiel*'s viſion it is a living or animated chariot, with living wheels which had the ſpirit of the animals in them, *Ezek.* i. 20, yet there are winged animals to move it, or to move

with it. The whole is compoſed of four living creatures which had faces, and wings, and feet, and hands, joined together in a living machine with wheels, and the God of glory rode upon it. But let us proceed and conſider ſeveral ſcriptures more particularly and in order.

The firſt place where we find the name mentioned, is *Gen.* iii. ult. "God placed "cherubs and a flaming ſword to guard the "way to the tree of life." This does not ſeem to mean a chariot or chariots, but living creatures: if they were in the ſhape of men, then a flaming ſword is waving in their hands. If in the form of flying oxen, then with flames about them, flaſhing out like a ſword from their eyes, noſtrils, or mouth. Perhaps the brazen-footed bulls, breathing out flames, which guarded the golden fleece in *Colchis*, may be derived hence by the fabulous *Greeks*.

"——— Admanteis Volcanum naribus
"efflant
"Æripides Tauri." *Ovid.*

Or, as the *Greeks* were wont to compound and divide ſtories at pleaſure, theſe bulls might keep the gardens of the *Heſperides*, where golden apples grew, that is, by the fabling interpretation, the fruit of the tree of life; though generally, I confeſs, a dragon is made the guardian of them, which wild fable might ariſe from the ſerpent being there, *Gen.* iii. 1; for ſtories taken from the bible are

are variouſly mangled and confounded by the heathens.

Some have ſuppoſed indeed theſe cherubs and flaming ſword are only a *flaming diviſion* viſible, made of burning pitch and ſuch materials, and that this was kindled in the borders of that ground to guard it from men, and that it is attributed to angels after the *Jewiſh* manner: others think it the divine Shecinah itſelf, guarding the paſſage to the tree of life, and cherubs are added by *Moſes*, to repreſent God's being attended with inviſible angels. But neither of theſe two laſt ſuppoſitions carry probability with them, becauſe the word cherub is never uſed in narratives for mere inviſible powers, nor for viſible inanimate beings; but it always ſignifies ſome viſible figure of one animated being or more joined together, though it is deſigned to denote theſe inviſible angelic powers.

The next ſcripture where it is mentioned is *Exod.* xxv. 18. Among the orders given to *Moſes* for making the ark and the mercy-ſeat, with the two cherubs to cover it with their wings, one at one end and the other at the other end: ver. 19, 20. *And whatſoever figure

* The Cherubs in *Solomon*'s temple ſtand in another ſituation, 1 *Kings* vi. 23, for they are placed ſide by ſide, ſo that their four wings reached the whole length of the moſt holy place. But theſe ſeem to be made as ſome further attendants on the Shecinah or divine glory, beſides the two cherubs which were on the mercy-ſeat; for it was the very ſame ark which *Moſes* made that was introduced into *Solomon*'s temple, 1 *Kings* viii. 6; and the cherubs on it were beaten out of

figure belonged to theſe cherubs which is ſo much unknown to us, it was certaainly a common idea and well known figure to the *Jews* in that day; for *Moſes* doth not concern himſelf to give any particular deſcription of them, as he does almoſt of every thing elſe, and yet the *Jewiſh* artificers made them right.

Some think that theſe two cherubs on the ark were in the ſhape of flying oxen, or ſomething near to that figure, and that for theſe reaſons:

1. Because both their faces looked towards one another, and yet both faces downward towards the mercy-ſeat, *Exod.* xxv. 20. and xxxvii. 9; which poſture and deſcription is well ſuited to an ox, but not ſo happily adapted to the figure and aſpect of the face of a man.

2. Because the ſame face which is called the face of an ox, *Ezek.* i. 10, is called the face of a cherub, *Ezek.* x. 14; and thus a cherub's face is actually and expreſsly diſtinguiſhed from that of a man, and determined to be the face of an ox.

3. Because God is ſaid to ride upon a cherub, *Pſalm* xviii. 10. Though this be a metaphorical expreſſion to deſcribe the gran-

the ſame maſs of gold which made the mercy-ſeat or covering of the ark. *Exod.* xxxvii. 7, 8; ſo that it is moſt likely thoſe ancient cherubs continued there ſtill, and *Solomon*'s were additional attendants in the moſt holy place, of a much larger ſize, and overſhadowing thoſe on the mercy-ſeat.

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deur and majeſty of God, yet the metaphor muſt be derived from ſome correſpondent ſenſible figure: now the figure of a winged ox, or, at leaſt, of a chariot carried or drawn by winged oxen, is a much fitter vehicle to ride upon in glory, and in majeſty, and terror, than the figure of a man.

4. AARON's calf is reaſonably ſuppoſed to be a cherub, for neither he nor his abettors can well be imagined ſo fooliſh as to make the figure of a mere calf, as ſome would have it, or of the *Egyptian* god *Apis*, who was worſhipped under the form of an ox, when it was made as an idol for the *Iſraelites* to adore, ſince the *Egyptian* gods, as well as men, partook of the vengeance of the God of *Iſrael* for the oppreſſion of his people. *Numb.* xxxiii. 4.

IT is therefore much more credible that *Aaron*'s calf was deſigned as a viſible ſymbol of the preſence of the God of *Iſrael*, even that very God who releaſed them from their *Egyptian* maſters. The proclamation made before this image was this, "Theſe are thy "gods, O *Iſrael*, who brought thee out of the "land of *Egypt*." *Exod.* xxxii. 4. It would be contrary to all reaſon to repreſent the *Egyptian* gods as bringing *Iſrael* from *Egypt*, for then they would have been kinder to the *Iſraelites*, who were ſtrangers, than they were to their own worſhippers the *Egyptians*. Beſides, it was a feaſt to JEHOVAH, the God of *Iſrael*, which they celebrated, *Exod.* xxxii. 5,

and therefore it is more likely that *Aaron*'s calf was ſome ſymbol of the preſence of the God of *Iſrael;* and that it might be the figure of a cherub, on or over which they would ſuppoſe the divine Shecinah or glory of God to ſit; for ſo it appeared on the ark when it was made, and ſo it appeared in *Ezekiel*'s viſions, *Ezek.* i. 26—28. and x. 18, 19. So *David* deſcribes it, *Pſalm* xviii. 10, when the God of *Iſrael* rode on a cherub.

SHALL it be ſaid, that *Aaron* had not yet received the order for making the cherubs on the ark, and therefore could not know the figures? But I anſwer, that cherubs were well known to the *Jews* of that age, as I hinted before, ſince *Moſes* gives no deſcription of them to inſtruct the artificers: they were known of old probably to the patriarchs and to mankind, as emblems of divine majeſty and terror guarding the way to the tree of life: *Gen.* iii. 24: and ſome have ſuppoſed that *Aaron* with his ſons and ſeventy elders ſaw God in the mount, *Exod.* xxiv. 10, riding on a cherub, as in *Ezek.* i. ſince the other part of that deſcription of God in *Exodus* is much like that in *Ezekiel* i. 26. and x. 1. But I proceed to another argument to prove cherubs to be flying oxen.

5. ANOTHER reaſon why a cherub is ſuppoſed to be a winged ox, is this: *Jeroboam*, the king of *Iſrael*, is moſt reaſonably ſuppoſed to imitate the worſhip of *Jeruſalem*, when he ſet up golden calves at *Dan* and *Bethel*, and thus to

to repreſent God dwelling between the cherubs on the mercy-ſeat, that the other tribes of *Iſrael* might have the ſame worſhip as the *Jews* at *Jeruſalem*, and that the ten tribes might not be inclined to go up to *Jeruſalem* to worſhip, and be in danger of returning to their king *Rehoboam* again: for it is hardly to be ſuppoſed that *Jeroboam* ſhould ſo ſoon perſuade all the ten tribes into ſuch groſs idolatry as to worſhip mere calves, though the ſcripture calls them ſo, as uſually it does all idols by ſome word of contempt.

THIS idolatry, or worſhipping a mere calf, would have been too plain and too groſs to be impoſed upon the people at firſt, and that ſo ſoon after their ſeparation from *Judah* and *Jeruſalem*, this being ſo expreſsly contrary to the ſecond command: "Thou ſhalt not make "unto thyſelf any graven image, nor the "likeneſs of any thing that is in heaven, or "earth, or the water, &c." Now if we ſuppoſe a cherub to be the figure of a winged ox, or any other winged figure, with the face and feet of an ox ſuperadded, it will not be the likeneſs or image of any thing in heaven, earth, or water, and conſequently *Jeroboam* might perſuade the people that this was not plainly forbidden; nay, more, that it was ordered by *Moſes* in the tabernacle, and ſuch figures were in the temple.

LET it be further added, that when the worſhip of *Baal* was introduced into *Iſrael* by *Ahab*, it ſeems to be a different idol from the calves

calves at *Dan* and *Bethel*, and yet it was ſome thing akin to it. The image of *Baal* was the image of a heifer, as we are told in the firſt chapter of *Tobit*, ver. 5; and it is evident that *Baal* is ſometimes uſed in the maſculine, and ſometimes in the feminine. See 1 *Kings* xvi. 31, in the ſeptuagint; 1 *Kings* xix. 18; and the citation of that text in *Rom.* xi. 4. But if *Baal* was a common heifer, it is probable theſe calves of *Jeroboam* were ſomething different; for it is plain from many ſcriptures, that *Baal* was an idol of the *Canaanites*, which *Ahab* worſhipped when both king and people had grown bold in their idolatry: but the calves were deſigned by *Jeroboam*, for ſymbols of the preſence of *Jehovah* the God of *Iſrael*, and therefore probably they were not common calves, but cherubs, or winged oxen, or a figure near akin to thoſe in the temple of *Jeruſalem*.

6. It is further added, as another reaſon, that though the tribe of *Judah* imitated *Iſrael* in all their other ſhapes of idolatry, yet they never imitated *Jeroboam*'s calves: now what reaſon can be given for this, unleſs it be becauſe the *Jews* are ſuppoſed to have had the very originals at *Jeruſalem*, that is, the cherubs upon the mercy-ſeat in the form of flying calves or oxen.

These arguments ſeem to carry great weight with them, yet others have ſuppoſed the cherub to be a winged man, becauſe it is deſcribed often with one face at leaſt as a man, and alſo with hands in ſcripture. Some of the *Jews* ſay,

ſay, it is a young man in beauty and vigour, becauſe it has been generally taken for granted that the cherubs repreſent angels, which are God's attendants, whoſe vigour and beauty are ever freſh and immortal, and angels, they ſay, always appear under the figure of men: and they ſuppoſe that in this form multitudes of them were wrought in the curtains and vail and all the parts of the tabernacle and temple, as intimating the preſence of angels where God dwells.

It is granted that cherubs repreſent angelic powers, attending on the great God, but whether the form of a winged man were wrought on the curtains or vail is yet in doubt: and whether this argument be ſufficient to outweigh all that is ſaid in favour of the ſhape of winged oxen, let the reader judge.

This I think is remarkable, that though angels are always introduced ſpeaking as men with a voice, and ſeraphs alſo ſpeak, as *Iſa.* vi. 3, 6, 7, yet I do not find that cherubs ever ſpoke: and when *Ezekiel* tells us in ſo diſtinguiſhing a manner, they had the hands of a man under their wings, *Ezek.* i. 8, it looks as if all the reſt of their parts were not exactly thoſe of a man, but of a creature which is not ſo much deſigned to perform rational or human offices, ſince it appears there, and in other places, as ſome kind of living vehicle or divine equipage, rather than as a rational attendant on the majeſty of God, exerciſing its intellectual powers.

Perhaps

PERHAPS we have not any place of ſcripture from which we can derive the complete figure of a cherub better than the firſt, and tenth, and forty-firſt chapters of *Ezekiel;* for all the four animals in *Ezekiel*'s viſion, which are mentioned *Ezek.* i. 5, and x. 14, are ſeveral times called cherubs.

IF we enquire what their body or general figure was, the prophet ſays, it was the figure or likeneſs of a man, *Ezek.* i. 5. But each of them had four faces, and each had four wings, ver. 6. Their legs were ſtraight, probably like the fore legs of a calf or ox, or like that of a man; and their feet were cloven as an ox's foot, ver. 7. Under their wings they had the hands of a man on their four ſides, ver. 8.

EACH of them had the face of a man before, and this ſtood in the middle between the face of a lion on the right ſide, and the face of an ox or a calf on the left ſide; and the face of an eagle perhaps was placed in the middle above them or behind, though it is not expreſsly ſaid it was behind, or above; but it is probable the four faces looked four different ways.

BUT here it muſt be obſerved, that what is called the face of an ox, *Ezek.* i. 10, is called the face of a cherub, ſuppoſing them the ſame, *Ezek.* x. 14. A cherub has alſo the feet of a calf or ox, as before-mentioned. So that a cherub appears, upon the whole, to be nearer to the figures of a winged ox and a man with wings, than to any other creature, for it has the hands, body, and face of a man, and

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it has alſo the face and feet of an ox: it has nothing of a lion but the face, and that is not always mentioned: it has indeed the wings of an eagle always, but an eagle's face is mentioned as one part of a cherub no where elſe but in this viſion.

NOTE, This viſion does not deſcribe whether each of thoſe animals had four feet or two; but it is probable they had but two feet, becauſe it is ſaid, they had the likeneſs of a man, that is, the figure of his body.

IT is plain they had four wings, ver. 6, two of their wings were ſtretched upward as for flight, and two covered their bodies, that is, the lower part of their body, for which decency requires a covering. It is very ridiculous, therefore, to deſcribe them, as ſome painters do, like naked boys with little wings on their ſhoulders only.

IN theſe four various faces, the various properties of angels ſeem to be repreſented, namely, The underſtanding and beauty of a man, the obedience and labour, or diligence of an ox, the courage and ſtrength of a lion, together with the ſharp ſight and ſwiftneſs of an eagle in fulfilling the commands of God, and in adminiſtering his providence.

IT may not be improper alſo to take notice here, that theſe four creatures, namely, a man, a lion, an ox, and an eagle, are unanimouſly reported by the *Jews*, though not with ſufficient proof, to have been wrought upon the ſtandards of the four leading tribes of

of the camp of *Iſrael*, as they are ranged *Numb.* ii.; namely, a lion the ſtandard of *Judah*, a man the ſtandard of *Reuben*, an ox the ſtandard of *Ephraim*, and an eagle the ſtandard of *Dan.* And theſe alſo were the figures of the four living creatures, in *Greek* ζῶα, which ought not to be tranſlated *Beaſts*, *Rev.* iv. 6. which are before the throne of God; who had each of them ſix wings, and were full of eyes, and are ever engaged in divine worſhip. Theſe figures in theſe ſeveral places may denote, that wherever God is, the creatures that attend him, whether they be men or angels, ſhould be furniſhed with theſe qualifications, namely, underſtanding, obedience, courage and ſwiftneſs.

But let us proceed to ſearch out what is ſaid yet further concerning a cherub in ſcripture.

In *Ezek.* xli. 19, 25. The inner part of *Ezekiel*'s temple was adorned with intermingled cherubs and palm-trees, carved on the walls and the doors. Here every cherub had two faces, namely, that of a man and that of a lion; but as they are called cherubs, we may ſtill conclude their feet were the feet of a calf or ox. And why may not *Solomon*'s temple be adorned with the ſame ſort of cherubs and palm-trees, 1 *Kings* vi. 29, that is, with the faces of a man and a lion, and the feet of an ox, though their faces are not expreſsly mentioned in that place.

Solomon's

SOLOMON's ten lavers for the temple had their ſeveral baſes adorned in the border between the ledges, with lions, oxen, and cherubs; 1 *Kings* vii. 29; ſo that here a cherub ſeems to be mentioned inſtead of the face of a man, and to be diſtinguiſhed from an ox, though in *Ezeziel*'s viſion, chap. i. and x. the face of a cherub is plainly the ſame with the face of an ox. Yet on the plates of the ledges were cherubims, lions, and palm-trees, 1 *Kings* vii. 36, where neither the face of an ox nor man is mentioned.

PERHAPS theſe differences may be in ſome meaſure reconciled, if we obſerve that theſe cherubs which adorned the walls of *Ezekiel*'s viſionary temple, and of *Solomon*'s real temple, and the borders of the brazen lavers, are only graven or carved upon the flat or plane, or at leaſt, with ſome little protuberance above the flat, which the *Italians* call Baſſo Relievo: and then that figure which would have had all four faces viſible if it had ſtood forth by itſelf as a real animal, or a ſtatue, namely, that of a man, a lion, an ox, and an eagle, can have but two faces viſible, or three at the moſt, when figured upon a plain or flat ſurface; the other one or two being hid behind: and thus the cherubs may be in all theſe places the ſame four-faced animals, and yet only two or three of their faces appear, according to their deſigned ſituation and the art of perſpective.—And perhaps *Solomon* might diverſify theſe figures

figures for the ſake of variety in different parts of theſe ſacred works.*

Upon the whole, what if we ſhould conclude a cherub to be moſt uſually figured with a body like a man with four wings, two whereof are ſtretched for flight, and two covering the lower parts; with the feet of an ox or calf; with the head of a man or an ox, whatever other faces were joined to it, whether lions or eagles, or whether it had any other face or no. It is more likely there was but one ſort of face belonging to each of the two cherubs on the mercy-ſeat, becauſe it is ſaid, their faces looked towards one another, but whether this was the face of an ox, or a man is not yet abſolutely determined.

I THINK we may allow *Jeroboam* to be ſuppoſed to imitate theſe cherubs which were on the mercy-ſeat, in his idolatrous worſhip; and though they had not the perfect ſhape of a calf, yet they might be called calves in ſcripture language, by way of reproach and contempt, becauſe they had the feet of a calf if not the head alſo.

* It is the opinion of ſome learned men that *Ezekiel*'s temple was but a kind of a repetition of the pattern of the ſame temple which God gave to *David*, and by which *Solomon* built his temple. And that this pattern was given to *Ezekiel* that he might ſhew it to the *Jews*, if they were pious and obedient, to animate them to hope for another temple in their own land, and to inſtruct them in the building of it when they ſhould be releaſed from *Babylon*, *Ezek.* xl. 4, and xliii. 10, 11; ſince it was ſuppoſed none remained who could remember ſo much of their old temple as to give particular directions for the building of it.

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It is evident that *Aaron*'s idol, which was called the golden calf, had more of the reſemblance of an ox or calf than of a man, becauſe the *Iſraelites* are ſaid to change their glory, that is, their God, into the ſimilitude of an ox that eateth graſs, *Pſalm* cvi. 19, 20, which would hardly have been thus expreſſed if the idol had nothing of a calf but its feet.

If any will imagine that in *Pſalm* xviii. where God is ſaid to ride upon a cherub, the grandeur and terror of the appearance may require the whole figure of a flying ox, rather than of a flying man, or rather of a flying animal with all theſe four faces, I will not oppoſe it, ſince it is plain from this whole account, that a cherub is deſcribed ſometimes more like a winged ox, and ſometimes more like a winged man with feet like oxen or calves. But where it is repreſented complete in all its various forms united, as in the firſt and tenth chapters of *Ezekiel*, it ſeems to be the body of a winged man with calves feet, and with four faces, namely, that of a man, an ox, a lion, and an eagle; and thus it is always deſigned to repreſent the various properties of angels, which are attendants upon the bleſſed God, more perfectly than any one of theſe creatures could do alone.

Perhaps when the *Jewiſh* nation ſhall be converted and become believers in *Chriſt*, there may be ſuch a new effuſion of the Spirit on men, or ſuch a happy diſcovery ſome way made of the darker parts of the *Moſaic* œconomy,

nomy, and the writings of the prophets, as may ſhew us much more of the reſemblance which God deſigned between the types of the law in the temple and prieſthood, and their antitypes in the goſpel, than has ever yet appeared; and among other things the form of a cherub, as an attendance of angelic beings on the majeſty of God in the holy of holies, may appear more conſpicuouſly in its original truth and glory.

XXI.

The Author's ſolemn Addreſs to the great and ever-bleſſed God *on a Review of what he had written in the Trinitarian Controverſy, prefixed by him to ſome Pieces on that Subject, which it was not judged neceſſary to publiſh.*

RIGHTEOUS art thou, O Lord, when I plead with thee; yet I may talk with thee concerning thy judgments. Permit me, O my God and father, to plead with thee concerning the revelations of thy nature and thy grace, which are made in thy goſpel: and let me do it with all that humble reverence, and that holy awe of thy Majeſty, which becomes a creature in the preſence of his God.

HAST thou not, O Lord God Almighty, haſt thou not tranſacted thy divine and important

portant affairs among men by thy Son *Jeſus Chriſt*, and by thy holy Spirit? And haſt thou not ordained that men ſhould tranſact their higheſt and moſt momentous concerns with thee, by thy Son and by thy Spirit? Haſt thou not, by the mouth of thy Son *Jeſus*, required all that profeſs his religion, to be waſhed with water in the name of the Father, and the Son, and the Holy Ghoſt? Is it not my duty then to enquire, Who or what are theſe ſacred names, and what they ſignify? Muſt I not know thee, the only true God, and *Jeſus Chriſt* thy Son, whom thou haſt ſent, that I may fulfil all my reſpective duties towards thyſelf and thy Son, in hope of eternal life? Hath not thy Son himſelf appealed to thee in his laſt prayer, that eternal life depends upon this knowledge? And ſince thou haſt made ſo much uſe of thy Holy Spirit in our religion, muſt I not have ſome knowledge of this thy Spirit alſo, that I may pay thee all theſe honours thou requireſt from this divine revelation?

HAST thou not aſcribed divine names, and titles, and characters to thy Son and thy Holy Spirit in thy word, as well as aſſumed them to thyſelf? And haſt thou not appointed to them ſuch glorious offices as cannot be executed without ſomething of divinity or true godhead in them? And yet art not thou, and thou alone, the true God? How ſhall a poor weak creature be able to adjuſt and reconcile theſe claſhing ideas, and to underſtand this myſtery? Or muſt

muſt I believe and act blindfold, without underſtanding?

HOLY Father, thou knoweſt how firmly I believe, with all my ſoul, whatſoever thou haſt plainly written and revealed in thy word. I believe Thee to be the only true God, the ſupreme of beings, ſelf-ſufficient for thine own exiſtence, and for all thy infinite affairs and tranſactions among creatures. I believe thy Son *Jeſus Chriſt* to be all-ſufficient for the glorious work of mediation between God and man, to which thou haſt appointed him. I believe he is a man in whom dwells all the fullneſs of the Godhead bodily. I believe he is one with God, he is God manifeſted in the fleſh; and that the man *Jeſus* is ſo cloſely and inſeparably united with the true and eternal Godhead, as to become one perſon, even as the human ſoul and body make one man. I believe that this illuſtrious perſon is hereby poſſeſſed of divine dignity, ſufficient to make full atonement for the ſins of men by his ſufferings and death, even though ſin be accounted an infinite evil; and that he hath all-ſufficient power to raiſe himſelf from the dead, to aſcend to heaven, and fulfil the bleſſed works for which thou haſt exalted him, and to govern and judge the world in thine appointed time.

I BELIEVE alſo thy bleſſed ſpirit hath almighty power and influence to do all thy will, to inſtruct men effectually in divine truths, to change the hearts of fallen mankind from ſin

to

to holineſs, to carry on thy work of illumination, ſanctification, and conſolation, on all the ſouls of all thy children, and to bring them ſafe to the heavenly world. I yield myſelf up joyfully and thankfully to this method of thy ſalvation, as it is revealed in thy goſpel. But I acknowledge my darkneſs ſtill. I want to have this wonderful doctrine of the all-ſufficience of thy Son and thy Spirit, for theſe divine works, made a little plainer. May not thy humble creature be permitted to know what ſhare they can have in thy deity? Is it a vain and ſinful curioſity to deſire to have this article ſet in ſuch a light, as may not diminiſh the eternal glory of the unity of the true God, nor of the ſupremacy of Thee, the Father of all.

HADST thou informed me, gracious Father, in any place of thy word, that this divine doctrine is not to be underſtood by men, and yet they were required to believe it, I would have ſubdued all my curioſity to faith, and ſubmitted my wandering and doubtful imaginations, as far as it was poſſible, to the holy and wiſe determinations of thy word.—But I cannot find thou haſt any where forbid me to underſtand it, or to make theſe enquiries. My conſcience is the beſt natural light thou haſt put within me, and ſince thou haſt given me the ſcriptures, my own conſcience bids me ſearch the ſcriptures, to find out truth and eternal life: it bids me try all things, and hold faſt that which is good. And thy own word, by the ſame expreſſions, encou-

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rages this holy practice. I have, therefore, been long ſearching into this divine doctrine, that I may pay thee due honour with underſtanding. Surely I ought to know the God whom I worſhip, whether he be one pure and ſimple being, or whether thou art a threefold deity conſiſting of the Father, the Son, and the Holy Spirit.

DEAR and bleſſed God, hadſt thou been pleaſed, in any one plain ſcripture, to have informed me which of the different opinions about the holy Trinity, among the contending parties of chriſtians, had been true, thou knoweſt with how much zeal, ſatisfaction, and joy, my unbiaſſed heart would have opened itſelf to receive and embrace the divine diſcovery. Hadſt thou told me plainly, in any ſingle text, that the Father, Son, and Holy Spirit, are three real diſtinct perſons in thy divine nature, I had never ſuffered myſelf to be bewildered in ſo many doubts, nor embarraſſed with ſo many ſtrong fears of aſſenting to the mere inventions of men, inſtead of divine doctrine; but I ſhould have humbly and immediately accepted thy word, ſo far as it was poſſible for me to underſtand them as the only rule of my faith? Or, hadſt thou been pleaſed ſo to expreſs and include this propoſition in the ſeveral ſcattered parts of thy book, from whence my reaſon and conſcience might with eaſe find out, and with certainty infer this doctrine, I ſhould have joyfully employed all my reaſoning powers, with their utmoſt ſkill and

and activity, to have found out this inference, and ingrafted it into my ſoul.

THOU haſt taught me, holy Father, by thy prophets, that the way of holineſs in the times of the goſpel, or under the kingdom of the *Meſſiah*, ſhall be a highway, a plain and eaſy path; ſo that the wayfaring man, or the ſtranger, though a fool, ſhall not err therein. And thou haſt called the poor and the ignorant, the mean and fooliſh things of this world, to the knowledge of thyſelf and thy Son, and taught them to receive and partake of the ſalvation which thou haſt provided.—But how can ſuch weak creatures ever take in ſo ſtrange, ſo difficult, and ſo abſtruſe a doctrine as this; in the explication and defence whereof, multitudes of men, even men of learning and piety, have loſt themſelves in infinite ſubtilties of diſpute, and endleſs mazes of darkneſs? And can this ſtrange and perplexing notion, of three real perſons going to make up one true God, be ſo neceſſary and ſo important a part of that chriſtian doctrine, which, in the Old Teſtament and the New, is repreſented as ſo plain and ſo eaſy, even to the meaneſt underſtandings?

O THOU Searcher of Hearts, who knoweſt all things, I appeal to thee, concerning the ſincerity of my enquiries into theſe diſcoveries of thy word. Thou knoweſt me, thou haſt ſeen me, and haſt tried my heart towards thee: If there be any lurking hypocriſy in my heart, any ſecret bias towards any thing but

but truth, uncover it, O Father of lights, and baniſh it from my ſoul for ever. If thine eye diſcovers the leaſt ſpark of criminal prejudice in any corner of my ſoul, extinguiſh it utterly, that I may not be led aſtray from the truth, in matters of ſuch importance, by the leaſt glance of error or miſtake.

THOU art witneſs, O my God, with what diligence, with what conſtancy and care, I have read and ſearched thy holy word, how early and late, by night and by day, I have been making theſe enquiries. How fervently have I been ſeeking thee on my bended knees, and directing my humble addreſſes to thee, to enlighten my darkneſs, and to ſhew me the meaning of thy word, that I may learn what I muſt believe, and what I muſt practiſe with regard to this doctrine, in order to pleaſe thee, and obtain eternal life!

GREAT God, who ſeeſt all things, thou haſt beheld what buſy temptations have been often fluttering about my heart, to call it off from theſe laborious and difficult enquiries, and to give up thy word and thy goſpel as an unintelligible book, and betake myſelf to the light of nature and reaſon: but thou haſt been pleaſed, by thy divine power, to ſcatter theſe temptations, and fix my heart and my hope again upon that Saviour and that eternal life, which thou haſt revealed in thy word, and propoſed therein to our knowledge and our acceptance. Bleſſed be the name of my God, who has not ſuffered me to abandon the

the goſpel of his Son *Jeſus!* and bleſſed be that holy Spirit that has kept me attentive to the truth delivered in thy goſpel, and inclined me to wait longer in my ſearch of theſe divine truths, under the hope of thy gracious illumination.

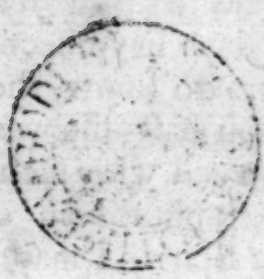
I humbly call thee to witneſs, O my God, what a holy jealouſy I ever wear about my heart, leſt I ſhould do the ſlighteſt diſhonour to thy ſupreme Majeſty, in any of my enquiries or determinations. Thou ſeeſt what a religious fear, and what a tender ſolicitude I maintain on my ſoul, leſt I ſhould think or ſpeak any thing to diminiſh the grandeurs and honours of thy Son *Jeſus*, my dear Mediator, to whom I owe my everlaſting hopes. Thou knoweſt how much afraid I am of ſpeaking one word, which may be conſtrued into a neglect of thy bleſſed Spirit, from whom I hope I am daily receiving happy influences of light and ſtrength. Guard all the motions of my mind, O Almighty God, againſt every thing that borders upon theſe dangers.—Forbid my thoughts to indulge, and forbid my pen to write, one word that ſhould ſink thoſe grand ideas which belong to thyſelf, or thy Son, or thy Holy Spirit. Forbid it. O my God, that ever I ſhould be ſo unhappy as to unglorify my Father, my Saviour, or my Sanctifier, in any of my ſentiments or expreſſions concerning them.

Bleſſed and faithful God, haſt thou not promiſed, that the meek thou wilt guide in

judgment, the meek thou wilt teach thy way? Haſt thou not told us by *Iſaiah* thy prophet, that thou wilt bring the blind by a way which they knew not, and wilt lead them in paths which they have not known? Haſt thou not informed us by thy prophet *Hoſea*, that if we follow on to know the Lord, then we ſhall know him? Hath not thy Son, our Saviour, aſſured us, that our heavenly Father will give his Holy Spirit to them who aſk him? And is he not appointed to guide us into all truth? Have I not ſought the gracious guidance of thy good Spirit continually? Am I not truly ſenſible of my own darkneſs and weakneſs, my dangerous prejudices on every ſide, and my utter inſufficiency for my own conduct? Wilt thou leave ſuch a poor creature bewildered among a thouſand perplexities, which are raiſed by the various opinions and contrivances of men to explain thy divine truth.

HELP me, heavenly Father, for I am quite tired and weary of theſe human explainings, ſo various and uncertain. When wilt thou explain it to me thyſelf, O my God, by the ſecret and certain dictates of thy Spirit, according to the intimations of thy Word? nor let any pride of reaſon, nor any affectation of novelty, nor any criminal bias whatſoever, turn my heart aſide from hearkening to theſe divine dictates of thy word and thy Spirit. Suffer not any of my native corruptions, nor the vanity of my imagination, to caſt a miſt over my eyes, while I am ſearching after the knowledge

knowledge of thy mind and will, for my eternal ſalvation.

I INTREAT, O moſt merciful Father, that thou wilt not ſuffer the remnant of my ſhort life to be waſted in ſuch endleſs wanderings, in queſt of thee and thy Son *Jeſus*, as a great part of my paſt days have been; but let my ſincere endeavours to know thee, in all the ways whereby thou haſt diſcovered thyſelf in thy word, be crowned with ſuch ſucceſs, that my ſoul being eſtabliſhed in every needful truth by thy holy Spirit, I may ſpend my remaining life according to the rules of thy goſpel, and may with all the holy and happy creation aſcribe glory and honour, wiſdom and power, to Thee, who ſitteſt upon the Throne, and to the Lamb, for ever and ever.

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